WORLD FRIENDSHIP, INC.

J. Lovell Murray

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THEOLOGICAL SEMINARY

presented by

DR. ROBERT I. WILSON

KANSAS CITY, KANSAS

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The waterfront, Canton, China. Among imposing department stores, hotels, and banks, which modern commercial enterprise has brought to the city, is a large hospital, a school for women and girls, a great missions building housing the Y.W.C.A. and mission offices, Y.M.C.A. building, and several churches. The spirit of world friendship is thus finding in every continent varied expression which enriches the whole of human life.

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WORLD FRIENDSHIP, INC.

BY
J. LOVELL MURRAY,
Author of *The Call of a World Task*

John
1874 –
186 p. illus. 19 cm.
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NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
1921

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CONTENTS

CHAPTER		PAGE
	"Personally Conducted"	1
I	The World's Health	11
II	In Factory and Field	39
III	Gateways to the Mind	65
IV	The Romance of the Printed Page	90
V	Planters Extraordinary	113
VI	Servants of Society	135
VII	Welding the World	164

26623

ILLUSTRATIONS

	FACING PAGE
The Waterfront, Canton, China . . *Frontispiece*	
The Dispensary at Batang	18
Dr. Albert Shelton	18
Native Trained Nurses of Africa	34
Native and Scientific Farming in India	58
A Kindergarten in Japan	74
American Press at Beirut, Syria	90
Evangelistic Meeting in India	122
Higher Education in India	154

"PERSONALLY CONDUCTED"

LET us suppose that we have just arrived in Canton. We have come up by steamer from Hongkong and are met by a missionary friend who almost wrings our hands off in the joy of seeing some "folks from back home." We answer five hundred questions in five minutes and then tell him that our visit is short and we want to get a quick view of missionary work in the city.

"I'm your man," he says. "How would you like to be transported?"

"What kinds have you?" we ask.

"Rickshaw, sedan chair, horse cab, and motor," he replies. We finally decide to go in a Ford which he says he can borrow, and in an hour's time he calls for us at our hotel. We speak of the swarms upon swarms of people and ask where they have come from.

"They all belong here," he says. "Haven't you heard the story of the tourist who had never believed there were four hundred million people in China until he got to Canton and then he saw them all waiting for him on the Bund?"

"What do you call those ridiculous little boats that we saw all about the harbor as we came in?" we ask.

"Those are called sampans. Would you believe that two hundred thousand of our city's population live all the year round on those little boats? It's a fact. Now we'd better be off."

We pile into the Ford and start along the Bund. Our guide points to an imposing building. "That is a hospital," he says, "the first in China. Founded eighty-five

years ago by the famous Dr. Peter Parker. It is a great institution in the city, and the Chinese contribute generously to it. It is controlled now by a local board, though all the foreign doctors and nurses are supplied by the missionary societies. The place is always crowded to the roof with patients. See those people with sore eyes going in? The city is full of them.

"Just over there is a school for blind boys and girls. It was founded many years ago by Dr. Mary Niles and is the only one in the city. They teach the youngsters trades as well as treat diseased eyes. And while we're on the subject of philanthropy, let me tell you that we have in Canton the only hospital for the insane in all China. It was begun by Dr. John G. Kerr and since his death has been carried on by Mrs. Kerr and Dr. Charles Selden. There are about five hundred patients there under the care of the missionary doctors and their Chinese assistants.

"Notice those buildings on the other side of the hospital? That is True Light Seminary, one of the first schools for girls in China. Of course you have heard of its founder, Miss Harriet Noyes. Those are the old buildings where work for primary scholars and women is conducted. Its other work has been transferred to new and larger quarters called True Light Middle School."

The Ford rattles on, and so does our guide. "Now I want to show you an interesting place," he says, "the building we are just passing. We could not get along without that building."

"But," we ask, "is a bookstore so important as all that?"

"The bookstore," says the guide, "is only a part of it. It is important in itself—run by the China Baptist Pub-

lication Society. But there's a lot more to this place. It is known as the "Missions Building" and is the headquarters for most of the missions in the city. The top floors house the Young Women's Christian Association. The demand for the Association came from the girls and women of Canton themselves. The membership is large and there is a lot of action going on up in those rooms. On the governing board there are a good many Chinese women who have studied in the West, and they are keeping us up to the minute in the social and religious work the Association is developing."

"What is that large building of the California mission variety, down the Bund from the hospital?" we inquire.

"That," he replies, "is the Young Men's Christian Association building. It is a memorial to Robert Morrison, the first Protestant missionary to China. The funds for it were raised in 1907, the centenary of Morrison's arrival in the Far East. They have everything that goes with an up-to-date "Y,"—gymnasium, pool, library, game rooms, dormitories, and all the rest of it, and the largest auditorium in the city. Their main idea is to help the Chinese, but they carry on work for foreigners also. They have day and night-schools, athletic meets, and all the other activities that you find in the Canadian and American Associations, although they specialize, of course, on religious work."

"Where do we go from here?" we ask.

"I think we'll strike along northwest into the city. I want to show you a number of churches and chapels. That large one near the hospital was a Presbyterian church, started of course by missionaries, but it is now an independent Chinese church. These streets here are

too narrow for a motor car, so we'll have to walk or take sedan chairs."

We elect to walk. And he points out as we go along several other churches and chapels and explains the work that goes on in them and that reaches out from them into the city and far beyond.

Farther along we are shown another building. "There," we are informed, "is the Hackett Medical College for Women, the first women's medical school to be established in China and one of the finest of its kind to be found in all Asia. It owes its origin to Dr. Mary Fulton.

"Now I want you to take in that other building along the street. That is the Union Normal School. It is a well-run coeducational school in which most of the missions in Canton cooperate. It trains teachers especially for the kindergarten and elementary grades.

"We shall have to board a sampan now, for I want to take you over to Fati, which I should explain is an island. You see, the various forks of the river have formed large islands which are included in the city of Canton, and on them are to be found some of the best developed pieces of missionary work we have."

Passing across Shameen, the foreign concession, we are introduced to a sampan and go across to Fati. There we are shown a large boys' school, formerly Presbyterian, but now a union institution. Downstream we see the fine new buildings of True Light Seminary. This too we learn has graduated from a Presbyterian school into a union institution.

"Now look at that building," we are told. "That is the Union Theological School. Doesn't it do your heart

good to think of a bunch of future pastors, sitting side by side in those classrooms, all having the same doctrine pumped into them?"

"But," we say, "will not that interfere with the development of denominational theology?"

"I imagine the world will be able to struggle along very nicely in spite of the loss," he says. "Denominational dogmas don't figure very much in our scheme of things out here. We're pulling together at a mighty heavy load, and we can't afford to get out of breath talking over the things on which we don't agree.

"But we'll have to move on now, if you are going to see the best part of the show before dinner." And as we go along, he explains that we are now in quite a residential district, and that it includes the homes of Y. M. C. A. and Y. W. C. A. secretaries and other foreigners.

We board a motor boat which our guide has arranged for, and for the best part of an hour we glide among various types of shipping and finally bring up along rice fields bordered with lines of lychee trees.

"Here we are at last!" cries the irrepressible guide. "This is the show place of the city,—Canton Christian College! I teach here, as you know, and I may be biased, but if you knew what is going on in this place and what an influence is reaching out from it all over South China, you would pardon my pride. Anyway, by common consent this is the outstanding educational institution of South China."

As we start on our tour of inspection, he tells us that the college began over thirty years ago because of a demand of four hundred Chinese literati and merchants for

an institution of higher learning; that a Presbyterian medical missionary named Happer was mainly responsible for founding it; that it is now a non-denominational college, serving all denominations; and that the standards it holds would be recognized as high in Great Britain or in North America. We are told that it has various departments, but that it lays its chief stress on the development of educational leaders, especially teachers of elementary schools, and that some of the graduates are prominent as educators in South China.

"That isn't the whole story," explains our guide. "We emphasize our pre-medical and pre-theological courses, and we are glad that many of the strongest leaders of the Chinese Church are alumni of the college. The fact is, our aim is to send the influence of the college into every corner of South China and to touch all phases of life. That is why we attach so much importance to our agricultural department. We want to help enlarge China's output of food. We are making experiments to improve the quality of rice grown in these parts, to better the breeding of hogs, and to introduce the Chinese to the idea of a sanitary milk supply.

"That is the sericulture laboratory over there. We got the money for that from the American Silk Association, purely as a business investment, so that we could make a thorough study of silkworms with a view to producing a finer quality of silk.

"Yonder you see our athletic field. It is always crowded like that in the afternoons. The boys take very kindly to track athletics, baseball, and out-door games of all sorts."

We learn many other interesting facts before we leave;

for example, that twenty-five girls are taking the full college course and that the student Y. M. C. A. is vigorously active, not only in Christian work on the campus, but also in social welfare work outside.

"Those fellows," says our guide, "are putting their religion into action. They started an elementary school and supported it until it became so large that the college took it over. They conduct a farm school for the children of the near-by villages. They have developed day-schools for boys and girls in five villages that are absolutely untouched by any other Christian influence. They are running night-schools for servants and workmen on the campus and have opened "moonlight schools" in several villages for adults who have not had an opportunity for education. But wait a minute. There is Dr. Chung! I want you to meet this man. You will find him interesting."

So we are introduced to Dean Chung, who, we afterwards are told, has studied at Columbia as well as in China and is now a powerful personage in educational and political affairs. We do find him interesting, but our guide hurries us away. If we would let him, he would crowd the conversation with a "Who's Who" of the graduates of the college. But we edge into the talk.

"What a wide variety of missionary work you people have in Canton, and what an interesting time you must have of it when you all get together."

"Well," he replies, "we don't suffer much from ennui. There is something stirring all the time, and something interesting at that. Did you ever see a missionary who was bored by his work? But what does trouble us is that there are so many important things that are going

undone. We are terribly in need of some high-class workers right now. The hospital down there on the Bund needs a good many additions to its medical and nursing staff,—a hospital superintendent and a business manager like the one we have secured at the college. They need stenographic and clerical help at the book-store. The school we have on the campus for the children of missionaries and business people has about forty children, but we need teachers for it. We are looking for architects to supervise construction work on mission buildings and to train builders. We are on the lookout for several topnotch professors at the college, including a teacher of business administration, and some good chemists to specialize in food analysis. And, of course, there are always needed more school teachers and general missionaries. If you come across any Grade-A young men and women back home who are Christian to the core and who have imagination enough to see the size of the opportunity out here, I wish you would point them our way.

"Well, here we are at your hotel. Just in time for dinner. It has been like a breeze from home to see you. So long, and good luck!" And he goes off in his motor boat.

Later in the evening when we have caught our breath, we compare notes as to the impressions of the day. On four points we are agreed. One is that the scope of modern missionary work is far broader than we had imagined. It will be some fun when we get back home to startle out of their old-fashioned missionary notions certain people we know who have thought that the clergyman and whatever the name is of his female counterpart have a monopoly of foreign missionary work. It has

been an eye-opener to us to find that the nurse, the physical director, the business manager, the college professor, the Association secretary, the kindergartner, the matron, the analytical chemist, the builder, the doctor, the teacher of the blind, the stenographer, and the clergyman, all belong as bona fide missionaries in a great Christian enterprise so broad in scope and so thorough in its organization that it might truly be called, World Friendship, Incorporated.

Another point of agreement is that the workers we have seen are all of them very able people, busy as nailers, and immensely fond of their work.

A third point on which we agree is that we have noticed a sad need for reinforcements at every turn.

And one other point on which there can be no difference of opinion is that the chap who piloted us around is a human dynamo and a shameless optimist.

I

THE WORLD'S HEALTH

ONE day early in the War an urgent message came to Dr. Cyril H. Haas of Adana, in Asia Minor. The favorite wife of a Turkish governor lay grievously ill, so ill that when the doctor reached her bedside, he saw at a glance that her life was hanging by a thread.

"Gentlemen," he said to the Turkish doctors, "we must operate at once."

"We dare not," they replied. "The patient will most surely die in any case, and if we should participate in this operation, our own lives will be forfeit."

"An American physician's oath," said Dr. Haas, "does not allow him to consider his own interests if there is any chance to save a life."

Finally the Turkish doctors agreed to the operation provided the American surgeon would sign a paper accepting full responsibility for the outcome. The operation was completed by two o'clock in the morning, and from then till dawn Dr. Haas prayed that his efforts might be blessed to the patient's recovery. As he said afterward, "If ever I prayed in my life, I prayed in those early morning hours, for there was every indication that the woman could not live." His combined skill and faith were rewarded, and the woman recovered.

The governor was no saint. He had won a prize for inventing the most painful method of torturing Armenians. "If permission were granted me," he said, "I should command that every one of the ten thousand Christians here should be butchered." But his gratitude

to the skilful American missionary knew no bounds.

A little later, when Dr. Haas was stricken with typhus, and his life was despaired of, this genius of cruelty sent each day to inquire as to his condition. He would say, "The missionary doctor is my brother; I love him." When the crisis was past, he insisted on being the first to come as a visitor to the doctor's bedside to kiss him and express his good wishes.

This Turkish official was not alone in loving the American doctor and wishing for his recovery. The entire population held him in affection, and even the Moslems went daily to the mosque to intercede with Allah that he might be restored to health.

When the frightful epidemic in North China broke out in 1911, in which the records showed 43,942 cases and 43,942 deaths, it was the staff of the mission hospital at Moukden, Dr. Christie, Dr. Young, and Dr. Jackson, who led the fight against the enemy germs. Dr. Christie organized and guided the governmental measures that were adopted; Dr. Young took charge of the hospital. The Chinese pilgrims were streaming down from infected areas to Moukden whence they would take trains to Peking for the New Year's festival. They must be examined at the railroad station and all suspected cases isolated. Dr. Arthur Jackson, recently arrived from Cambridge and British hospital training, volunteered for this dangerous work. He did it well. He literally threw his life across the road to Peking and the South defying the onward sweep of the contagion and saying, "It shall not pass." The promising life of that brilliant young doctor was the price, but the fight was won. "He died for us," said the Chinese.

A week later there was held at the British Consulate a memorial service. The Viceroy was there, a score of leading officials, and most of the foreigners in Moukden. At the close, the Viceroy read this address:

We have shown ourselves unworthy of the trust laid upon us by our Emperor; we have allowed a dire pestilence to overrun the sacred capital.

His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes it; his subject, Dr. Jackson, moved by his Sovereign's spirit, and with the heart of the Savior, who gave his life to deliver the world, responded nobly when we asked him to help our country in its time of need.

He went forth to help us in our fight daily, where the pest lay thickest; amidst the groans of the dying he struggled to cure the stricken, to find medicine to stay the evil.

Worn by his efforts, the pestilence seized upon him and took him from us long ere his time. Our sorrow is beyond all measure; our grief too deep for words.

O, Spirit of Dr. Jackson, we pray you to intercede for the twenty million people of Manchuria and ask the Lord of Heaven to take away this pestilence so that we may once more lay our heads in peace upon our pillows.

In life you were brave, now you are an exalted Spirit. Noble Spirit, who sacrificed your life for us, help us still and look down in kindness upon us all!

Among the many appreciations of Dr. Jackson's service which appeared in non-Christian papers there was this notable tribute:

He was able to do what he did because he held firmly to the great principle of his religion: to sacrifice one's own life for the salvation of others. Dr. Jackson has not died of plague, he died for duty; and he is not truly dead.

The lives of those missionaries witnessed every day to

a large gospel, a gospel to the entire man,—body as well as soul. That was the gospel given by the teaching and the practise and the last instructions of the first medical missionary. If we had no medical missionary work today, we should preach only a limited gospel to the world and perform only a partial missionary task. Our errand to the world is part of Christ's errand and therefore it includes the physical redemption of humanity.

The world has suffered more in the past few years than ever before. But likewise the world has had more healing during this period than ever before. And now that so many of the wounds are healed which the cruel hand of War cut into the bodies of men, how wonderful it would be if the great heart of Christendom would beat in equal sympathy for the physical burdens and agonies of the lands without Christ!

I. CALLING THE DOCTOR

The lands to which missionaries go are disease-ridden. They have all the diseases that are common among us and many which we rarely or never see. Cholera, sleeping sickness, plague—both bubonic and pneumonic—smallpox, tuberculosis, measles, yellow fever, and malaria take their terrible toll in millions every year. Sleeping sickness in Uganda and Central Africa has decimated the population. Half the deaths in Korea are from smallpox. In China, so says a medical authority, three predominant diseases, tuberculosis, syphilis, and intestinal parasites, affect three fourths of the population. Leprosy is prevalent in almost all non-Christian countries.

There are several factors which make disease more

terrible and epidemics more fatal in those lands than with us. These factors do not apply to Japan, which, medically speaking, is one of the most advanced nations.

There is almost no knowledge of sanitation and hygiene. Inoculation, disinfection, and segregation are practically unknown. Near the writer's house in India was a tank of standing water in which it was quite common to see men, women, and children bathing, doing their laundry, brushing their teeth, and drinking the water. A neighbor of ours found that six persons, and sometimes more, were sleeping in one small room in the servants' quarters, and with the door shut at that! He determined to take capital measures to relieve the situation and teach a practical lesson in hygiene, so one day he opened a good-sized hole in the mud wall of the room. Next morning on looking out, he found that the hole had been carefully boarded over. Think what the atmosphere of that room must have been—think quickly and forget it.

The ideas as to the care of infants are correspondingly primitive. And as for diet, when diet exists, there is little thought of balanced menus and tables of calories. It is usually a case of eating what is to be had or, where there is a choice, of selecting those forms of nourishment which are most unfriendly to digestion.

Resistance to disease is low as a result of inherited weaknesses. Taking into account undernourishment, harmful diet, overcrowding, early marriage, the inherited results of immorality, the drinking of foul water, and many other causes, need we wonder that none but the very strong infants survive?

Fatalism and pessimism present a further handicap.

To the Buddhist this life is essentially evil—why should one cling to it? So he settles down in dull resignation and apathetic calm to await what comes. He makes a practise of indifference, a virtue of inertia. Fatalism is current through the East—"It is written on my forehead. What can I do?" But the prize fatalist is the Mohammedan. Disaster is to him a part of "Kismet," a fate that cannot be altered; so he will not disturb himself to resist disaster.

In 1898 the French Government wished certain information about Moslem cities for the use of its Colonial office. Among those to receive its questionnaire was the Pasha of Damascus. His answers were published in the *Lancet* of July 16 of that year as follows:

What is the death-rate per thousand in your principal city?

In Damascus it is the will of Allah that all should die; some die old, some die young.

Are the supplies of drinking water sufficient and of good quality?

From the remotest period no one has died of thirst.

Make general remarks on the hygienic condition of your city.

Since Allah sent us Mohammed, his prophet, to purge the world with fire and sword, there has been a vast improvement. And now, my lamb of the West, cease your questioning. Man should not bother himself about matters that concern only God.

Native quackery and superstition add to the health problem of the Orient. There is, of course, some value in the old medical systems, but at their best they are very primitive and often highly ridiculous. Their materia

medica is absurdly crude. Their knowledge of anatomy is mainly guesswork. The Chinese doctors of the old school believe that there are five tubes from the mouth to the stomach and that both lungs are on one side. They have absolutely no scientific diagnosis. And at their worst the old systems are loathsome and cruel and often fatal.

Incantations, charms, amulets, and many curious devices to cheat or propitiate or ward off the evil spirits which cause disease are very common in Asia and Africa; but they are harmful only in a negative way. Worse by far are the painful measures that are sometimes employed. In China, India, and elsewhere, filthy needles are plunged into the joints or the abdomen to release the evil spirits within. One native treatment for infantile convulsions is to place a red-hot iron on the spot on the baby's head where the pulsations may be seen, in the hope that this will destroy the demon and preserve the baby's life.

Is it any wonder, when all these factors are considered, that the death-rate in mission areas, save Japan, is enormously high? In New York State the death-rate is fifteen per thousand of the population; in most Oriental towns it is over forty-five per thousand. In China it is from fifty to fifty-five per thousand. Infant mortality is very high. In Chile, with its choice climate, seventy-five per cent of the children die before they are two years of age. The mortality in non-Christian lands would depopulate France in a year and the United States in less than three years.

With Asia and Africa and Latin America sick, what is there to do but call the doctor? And from North

America, Britain, Australia, and the Continent Christian doctors and nurses have been hearing the call and going to the rescue. No mystical call have they been hearing, no summons in a vision, but the call of a bitter need—the kind of call that sent their colleagues hurrying into war service and to the relief of typhus-smitten Serbia. It is the tradition and instinct of the profession added to a love for Christ and a devotion to his work. They are not forgetting the evangelistic opportunity and duty, but they are going as medical workers, with their drugs and instruments, to save life and cure disease and promote health. Every one of them is "a missionary and a half," with remedies for the physical and spiritual ills of men. Their gospel is every inch practical.

Missionary history shows many instances where the doctor has been the pioneer Christian worker in his field. Religious bigotry is often successful in keeping the door closed to a man who comes only as a preacher of a new doctrine. But if a man comes with medicines and surgical instruments, he is likely to be met with a welcome, even though he brings also a Bible. Dr. Paul Harrison, going by invitation to a fiercely intolerant part of inland Arabia and being royally treated during his stay, is a case in point. He was allowed to do no religious work, but he was invited to return. In the meantime those Moslems will be pondering the eloquent Christian sermon that was preached by the loving service of the doctor; and some day regular evangelistic work will be carried on in Riadh. When the gates of Afghanistan swing open to Christian effort, it will be due in no small part to Dr. Theodore Pennell, whose work is described in his thrilling book, *Among the Wild Tribes of the Afghan Frontier*.

After many years spent in western China, Dr. Albert Shelton entered the "Forbidden Kingdom" at the invitation of Tibetan officials. Hundreds of miles he traveled on his mule, equipped with Christianity for the souls and medicine for the bodies of the people. The building on the desolate hilltop is his dispensary at Batang, the first in a great region.

Some day the word of God will be proclaimed unhindered in Lhassa and throughout Tibet, "the Forbidden Kingdom." Already the door has been opened—just enough to let one missionary cross the eastern threshold, and that one is a physician, Dr. Albert Shelton, who has been waiting his chance on the border for many years. And if the full story of that victory is written, it will tell of Loftis, the young doctor who, on leaving the Vanderbilt Medical School, in Tennessee, asked his mission board to send him to the neediest place they could find in the world. He spent six months of solid travel to reach his post on the western edge of China and after a few weeks of service laid down his splendid life at the very gateway of Tibet.

It is true indeed that Christian doctors and nurses have been going to the physical rescue of non-Christian lands, some of them to pioneer posts, more of them to points where Christian effort is already established. But they have not gone in sufficient numbers.[1] In Mexico there are hospitals and physicians only in the large cities, and even these are mainly for the wealthy classes. In South America, the state hospitals are not enough for the needs of one tenth of the population. And as for missionary hospitals, there are only twelve in the whole of Latin America. In China there is only one medical missionary to every 1,200,000 persons, as compared with one doctor to every 625 of the population in the United States and Canada. If these two countries were to be staffed at China's ratio, there would be less than one hundred physicians within their borders. The swarm-

[1] The most recent statistics available report only 1,052 foreign physicians in missionary service, including 309 women, and only 537 foreign nurses.

ing tribes of Africa have access to very few doctors or nurses. In India, where nine tenths of the people live in villages, Dr. W. J. Wanless estimates that "ninety out of every hundred who die in the smaller villages die unattended by a qualified, or even partially qualified, physician."

The scarcity of women doctors in the missionary field of the world is pitiful and represents an even more acute problem than the securing of a sufficient number of men doctors. Not only are there many cases which cannot be attended by a man doctor, but there are tragic conditions affecting womanhood in all of the non-Christian countries which only the heart of a woman can fully appreciate and only the hand of a woman can alleviate.

Naturally in the face of such a scarcity of doctors and nurses, other missionaries, who have had no medical training, have to take a hand. Dr. George L. Mackay of Formosa was but a doctor of divinity, but since there was no doctor of the medical variety within reach, he had to meet the situation as best he could. Bad teeth were the rule among the Formosans, and Dr. Mackay might often be seen entering a village with the Bible in one hand and forceps in the other. Bishop Lambuth tells a remarkable story of an ordained man in Korea who in an emergency operated upon a woman who had been in a fight and was horribly mutilated. No surgeon was available, so the minister grit his teeth and set to work. He had only an ordinary needle and thread, some carbolic acid, clean towels, and his two untrained hands. But he knew enough to take the right antiseptic measures and he actually performed an abdominal operation with successful results. When Dr. Henry H. Atkinson of Turkey

died of typhus in 1915, his wife, although not a trained physician, kept his hospital open and continued his work for both Christian and Moslem through the terrible months following the deportations and massacres. Epidemics bring missionaries of all sorts into medical action. Then, and in ordinary times as well, the wives of missionaries play a very important part by bringing first aid and applying simple remedies in the homes of the people.

II. RECLAIMING THE BODY

When the Christian doctor arrives in his field, his first effort is to begin dispensary work. Perhaps he finds that a non-medical missionary has already set apart a room in his bungalow for such a purpose and has been issuing daily some simple remedies. In any case, the doctor must quickly secure a building for a dispensary. Stocking it with the more common medicines and some minor surgical instruments, he announces that during certain hours every day patients will be received. It is not long before those are very crowded hours. At the appointed time each day, many assemble to be cured and are led, first of all, in a religious service by the missionary, perhaps in a waiting-room, perhaps out of doors. Then he goes to his consulting room, where he examines the patients one by one, those outside having a further opportunity of hearing the Christian message from a native evangelist. As the patients leave the missionary, some go to the dispensing room to have their prescriptions filled and some go to another room where minor surgical needs receive attention. Some go away entirely cured; some are told when to come for the next treatment. Some are not needing medicine so much as the touch of loving Chris-

tian friendship. One tired-looking woman, when her turn came in the dispensary, looked up in the physician's face and said, "Give me some medicine for a sad heart. My son is dead." So the cases run on, twenty, thirty, perhaps fifty of them each day.

But many are too ill to come to a dispensary, so the doctor must needs visit them in their homes. Such a call often means the first entrance of Christian influence into the family life of the people. Sometimes men doctors hurriedly called to attend a woman have been refused admittance to her presence and have found that they were supposed to take her pulse by holding the end of a string which had been tied around her wrist and passed out through closely drawn bed-curtains. The woman doctor, however, has free access to the most secluded and is able, not only to give them adequate medical treatment and simple instructions in hygiene, but also to bring a message of Christian love and cheer.

Farther afield still the doctors, men and women, must carry their work of relief. Round about their stations there are multitudes of people who need medical help. So the missionaries go out at times on tours of healing to outlying towns and villages, following up some of their former patients and treating many new cases. Word has gone out in advance that the doctor is to arrive at a certain time, and a crowd of people will often be found waiting to present their ailments and beg for relief. Others will have stopped the doctor by the wayside to get help. Dr. Pennell sometimes in a single day performed a dozen operations for cataract upon afflicted people who interrupted him on his journey.

But every missionary doctor's heart is set upon a hos-

pital. Without it he is bound to be sadly limited in his work. People suffering from serious diseases cannot be successfully treated as out-patients. In the case of major or delicate surgical operations, too, the best work of the doctor demands a well-equipped hospital.

There are in the various mission fields 692 hospitals and 1,218 dispensaries under Protestant missionary auspices. The hospital is to be reckoned as a powerful evangelistic agency, through the continuous presence of the patients in a Christian atmosphere and under the influence of Christian doctors and nurses, through the services that are held in the wards, and through the follow-up work that is done by native evangelists and Bible women after the patients have been discharged and have gone to their homes, sometimes far out in the district.

One of the best equipped of mission hospitals maintained by a single mission board is the American Presbyterian Hospital at Miraj, Western India. The funds for the building were furnished from America, the land was given by the Prime Minister of the state of Miraj, and the Maharajah of Kohlapur added six and a half acres for more buildings. Bishop Walter R. Lambuth writes:[1]

> The American Presbyterian hospital at Miraj, India, under the administration of Dr. W. J. Wanless, is an illustration in the extent of its work, its growth in self-support, and in the multiplication of its agencies, of what can be accomplished under intelligent and masterful leadership. It has one hundred and thirty beds, treats over two thousand in-patients and more than forty thou-

[1] *Medical Missions*, pp. 128, 129.

sand out-patients annually, and has four branch dispensaries. It has been conducted on such a sound basis that it has been practically self-supporting from the beginning. During the past six years, in addition to current expenses, it has enlarged its plant to the amount of $40,000 from funds raised on the field—mainly the gifts of patients. The work of three hospitals and seven dispensaries in the Western India Mission, are all extensions of the Miraj work and costs the home Church, exclusive of missionaries' salaries, less than $4,000 annually. A physician and a nurse, both Americans, are supported by the hospital.

In an article by Saint Nihal Singh, the Indian writer, he states that, "within a radius of 250 miles of Miraj, there are numerous hospitals maintained by the government, most of them under the charge of British physicians; yet so famous is this missionary doctor, that during a recent year he performed twice as many as the total operations performed in all other hospitals within this area."

It becomes a matter of both astonishment and of admiration when we sum up in figures alone the personal service rendered by this one medical missionary in twenty-eight years. During that period Dr. Wanless has performed more than 25,000 surgical operations. We are not surprised to learn that "his name has come to be almost worshipped in Hindu and Moslem homes."

Indeed the gratitude of patients is one of the most cheering experiences of missionary doctors. "How many fingers can you see?" asked the doctor holding up her hand. The bandage had just been removed from the eyes of the first patient in the David Gregg Hospital for Women and Children in Canton, a woman who had been suffering from double cataract. "Five," she replied, "but I want to see you."

Some of the hospitals are maintained by a number of cooperating societies. These union enterprises mean better plants, better equipments, better staffs than are possible in the smaller denominational institutions, and they effect a great economy both of effort and money. Moreover, they serve to demonstrate the oneness of the Church and its work and help to draw into closer fellowship and better understanding the various branches of Christianity both at home and on the mission field.

Wherever there is need of doctors, there is need of nurses. Here is a pen picture recently sketched by a nurse, of her work in a mission hospital in Arabia. It is as much a moving picture as a pen picture, with the nurse doing most of the moving.

My duties in the hospital in Bahrein were not those strictly coming under the nurse's sphere at home. I worked with one man doctor. Between us we had only one trained helper, an Indian, who was a compounder and who did some of the dressings. Also, he would be anesthetist in operations for men. We had in our hospital about twenty women patients and forty men. You can readily see that patients here under these circumstances do not get such care as they receive at home. Although we try to keep our wards clean, they can never compare with the spick and span wards at home. Only surgical cases have beds; most patients are afraid to sleep on beds, so they have their mattresses laid on the floor for them.

Owing to the fact that Arabs are Moslems, most women do not want to be seen by the doctor if he is a man. They often consent to have the operation performed by him, but after that, they will be seen very little by him, often not at all. So you have to report symptoms and consult with the doctor for the subsequent

treatment. This increases the responsibility of the nurse tremendously.

In the morning we first attend to the most necessary work for the in-patients. During that time, the dispensary patients assemble in the waiting-room. We usually have from twenty-five to forty. When they are assembled, we read them a short passage from the Bible, usually a story, a parable perhaps. Then we explain it in simple colloquial words and try to impress them with one single thought—their minds cannot take in much. If the nurse has a bit of knowledge of psychology, she will find it very useful in telling stories to ignorant women. On Sunday we try to bring the walking patients and their friends to the church service. Much can be done by the nurse if she tries to use odd moments to advantage.

Now, one would naturally think that with a need so desperate and an opportunity so inviting, missionary candidates for nursing positions must be a drug on the market. The contrary, alas, is the case. It is hard to secure enough well-qualified nurses for the places that need them in the Near and Far East and Latin America. Under one missionary society there are ninety hospitals and dispensaries and eighty-seven doctors, but only sixty-seven nurses. That means, think of it, twenty fewer nurses than doctors, and it means twenty-three hospitals and dispensaries without even one nurse![1]

A doctor in China recently summarized for a missionary periodical the task to which he and his associates are devoting themselves. It is so characteristic as to be worth quoting:

[1] See *Medical Missions*, p. 153.

Why the Doctor is a Busy Man

The Staff

2 American doctors
4 Chinese doctors trained in a mission institution
1 Chinese nurse trained in a mission institution

The Job

2 hospitals
4 dispensaries
1 class of medical students
13 nurse students in training
1 wholesale drug business
100 treatments a day
5 operations a day
1,200 in-patients, each averaging 12 days in hospital
$3,000 a year to raise by special gifts in America
$9,000 a year to raise on the field
5 letters to write each day
1,692,000 people dependent on us for Western medical treatment
A territory equal to Connecticut and Rhode Island combined

III. CHECKING PHYSICAL WASTAGE

We have been discussing the missionary's task of healing disease. But he has an even more exalted task,—that of hindering waste, or, as it is technically called, the work of preventive medicine.

The non-Christian world will never reach a higher standard of health until it learns and applies a great many lessons in the detailed rules of sanitation and hygiene, both personal and public. But the trouble is more

than physical and social. Fundamentally it is psychological and spiritual. A totally new set of theories about life must be introduced. (1) The body must not be despised, but held in honor. (2) The incalculable value of every human life, including the youngest child, the lowest outcast, the most loathsome leper, must be accepted. (3) Purity must be prized and practised, a purity that is based upon an esteem of womanhood which will eliminate seclusion, child marriage, plural marriages, lust and cruelty—and this is an affair of character and therefore of religion. (4) Since "hope long deferred maketh the heart sick," pessimism must be supplanted by a gospel of good cheer—which the Chinese call the "happy sound," and the merry heart which, according to the Bible, "doeth good like a medicine." (5) Fatalism, with its resulting lethargy and non-resistance, must give place to the principle of free-will, of initiative, of buoyant activity, of personal responsibility to improve conditions. (6) Superstition, which blocks the way to hygienic living and through fear saps both body and brain of vitality, must be displaced by belief in a loving Father who desires the happiness and health of his children. (7) For individual self-interest there must be substituted the acceptance of a far-reaching social obligation.

A large order, indeed! In dealing with it every missionary has a share. The practical problem of promoting hygiene, sanitation, and public health is, however, a task mainly for doctors, nurses, and other experts. Let us see how they are tackling it:

1. Medical missionary forces take the leading part in stamping out epidemics. In some part of Asia epidemics are raging all the time and whatever measures to check

their progress are being adopted, you will always find medical missionaries in the vanguard of the workers. Dr. Arthur Jackson's fight against pneumonic plague is matched by many other physicians' work in stamping out smallpox, typhoid, and cholera.

If we are not yet awake to the perils of tuberculosis, what shall be said of Africa and the Orient? In various mission countries missionaries are leading against this scourge campaigns very similar to those being waged in the countries of the West.

2. Missionary doctors give lectures on public health questions. The most ambitious effort along this line is being carried on under the direction of the China Medical Missionary Association. It was pioneered and is still led by Dr. W. W. Peter, public health expert of the Young Men's Christian Association. Dr. Peter's method is as picturesque as it is effective. Bishop Lambuth describes it thus:[1]

The method pursued by this doctor is that of arousing curiosity, establishing a point of contact, the use of charts and object lessons, the distribution of anti-tuberculosis calendars, and, finally, home thrusts in the way of arguments. The exhibit itself weighs two and a half tons, is distributed in thirty-eight packages, and requires eighty-one coolies to carry it. The audience, its attention having been caught by the pantomime enacted, is held spellbound by the lecture which follows. The announcement is made that 852,348 victims of tuberculosis die every year in the country. Figures like this mean little, but when an illustration is given by touching a button and having a constant procession of little men, women, and children walk out of a miniature Chinese house, one for every eight seconds, and falling into an open grave as a bell tolls a

[1] *Medical Missions*, p. 71.

funeral knell, the impression is simply tremendous. Even the phlegmatic Chinese feel a suppressed quiver of excitement running through them, and resolve that they will join in the preventive campaign for which their co-operation is requested.

Dr. Peter is bringing China to see the relation between national health and national efficiency. The highest officials have been deeply interested and "have given liberal sums of money and devoted their time to committee work looking to the organization of public health associations." Dr. Peter and his Chinese colleague, Dr. Woo, cannot begin to meet the demand for their lectures and exhibits on "Tuberculosis," "The Fly," "Communicable Diseases," "Infant Hygiene," "Home Sanitation," "Patent Medicines," and other subjects. Accordingly, they have prepared "canned lectures" which are available for others to deliver. These lectures are always accompanied by charts, exhibits, and lantern slides. Three moving picture films on "The Fly," "The Mosquito," and "The Trail of the Germ" are also in great demand.

3. Men and women of the medical missionary staff prepare and distribute public health literature which reaches multitudes who are not in a position to receive health instruction in any other form.

4. They make use of the public press. The more progressive newspapers of the East are glad to lend their columns to an expert discussion of questions relating to the physical well-being of the community.

5. They secure legislative aid in the interests of health. Many reforms are held back because of selfish consid-

erations or because of stupid conservatism, and nothing short of an enactment, national or provincial or municipal, will carry the day. In addition, there are many social and industrial evils interfering with personal and community health against which legislation must be invoked. Another chapter deals with the great campaigns which missionaries have conducted in this field.

6. The missionary doctors introduce health instruction into the classroom. In the missionary schools this has become very general, beginning sometimes in the primary grades and going on through high school and even college. This is a rare opportunity to influence public action, for the health rules that are taught are carried away from these schools and are made the subject of discussion in Korean homes, in African palavers, and about the village wells in India. When the lessons are reinforced in school by posters, leaflets, and such sanitary measures as a toothbrush drill, they take hold all the more strongly. Advanced instruction is given in the missionary colleges, many of which are centers for health reform. In some countries, such as China, the medical missionaries are also using their influence to have health education introduced in the curricula of government institutions of all grades. In the Peking Union Medical College a department is being introduced to train medical officers from all over China, who, in turn, will be responsible in their provinces for preventive measures and for dealing with epidemics.

7. They carry their health propaganda directly into the homes of the people. The wives of the missionaries and the single women workers do not fail to make their visits count in the score of hygiene. The family diet

and the care of babies are very natural topics of conversation. The cleanliness of rooms and of utensils, the disposal of garbage, the filtering or boiling of bad drinking water, the value of fresh air, and many other elements of household hygiene are brought into discussion. Then when the visit is returned, the missionary is able to point to her own home as Exhibit A of the theories about which she has been talking.

8. They aim at body-building through exercise. In Japan the Government has interested itself vigorously in the question, and here and there in the East returned Asiatic students from Western countries have pioneered athletics in a small way. In the main, however, the development has been due to missionary influence. In mission high schools and colleges athletics are a regular and prominent feature of student life. The Orientals take very readily to team play and are quite adept in various lines of sport. Witness Kumagae and Shimidzu, the crack tennis players of Japan, and the Waseda University baseball teams that have recently visited America. Many mission institutions have one or more physical experts on the teaching staff to give direction to gymnasium work and outdoor sports.

The Young Men's and Young Women's Christian Associations have been enthusiastic pioneers of team athletics and also of individual physical training. They have sent a number of well-trained experts, including doctors, into their service abroad.

The best illustration of this service is the work of Dr. J. H. Gray, who went to India in 1908. He was the first trained Association director to be sent to the Orient. Within a few years his methods and achievements in Cal-

cutta had won the attention of the political, military, and educational leaders of India. He was asked to edit and enlarge the standard book of instruction for government drill masters throughout India. The Government of India has made him its advisor in all matters that have to do with the physical interests of the nation. Under his guidance the Association has led in the play-ground movement throughout India. It is doubtless true that "the entire modern movement of physical education in India is largely the product of Young Men's Christian Association experience and initiative."

There is another side to the medical work our Western physicians are doing in Eastern lands which we are justified in considering. Dr. T. Dwight Sloan, Superintendent of the Union Hospital at the University of Nanking, puts it like this:

No one who stops to think the situation through can fail to see that their problem is also our problem. Even if Christian charity did not demand that we interest ourselves in clearing out these plague spots, selfish interest would. The world is no longer kept apart by physical barriers. The contacts multiply with the years. Diseases affecting the Orient constantly threaten us. We have spent millions of dollars in protecting ourselves from them. The time has come not only to attack the periodic outbreaks on the periphery, but to strike effectively at the centers of the disease areas as well.

In such ways as we have outlined, missionaries are seeking, not only to remedy the physical ills of the non-Christian world, to heal disease and relieve suffering, but also to cut through to the causes of trouble, bring counter-irritants into action, and introduce a whole new set of conditions that will protect life, halt physical wast-

age, and promote abounding vitality and wholesome living for individuals and for the community.

IV. A SUM IN MULTIPLICATION

Trained Western workers will never be able to reach more than a small fraction of the situation. They know it. And almost as soon as they reach the field they begin looking out for good material to be trained and for the opportunity to train it. Every time a mission board sends out a new missionary of this sort, we think of it, perhaps, as a happy sum in addition. We are wrong. It is a blessed sum in multiplication. We say, perhaps, "Fine! That means one more doctor, or nurse, or physical director for the Orient." It does not. It means within a short time two or ten or a score of new doctors, nurses, and physical directors who will develop other leaders of their own sort. When you hear, therefore, of a doctor setting out for China, say, "Thank God! There go a hundred doctors!" When a Y. W. C. A. physical director sails to Singapore, say, "There goes a whole new profession for Malaysia!" When a nurse goes to the Congo, say, "What a splendid force of nurses Africa is getting!"

When Dr. O. R. Avison gave up his practise in Toronto and his teaching position in the medical school of the University and went to Korea, he found that there was no medical education in that land. Fifteen years later he graduated seven medical students. The way had been hard. The Canadian doctor had to learn the language and gain experience and a knowledge of Korean people and conditions. He had to start and conduct a hospital. For some time he was the entire faculty of the medical school. Today there are ten Western men, three

"When a nurse goes to the Congo, say, 'What a splendid force of nurses Africa is getting!'" These native African girls were trained at Lovedale. They are now taking care of their own people.

or four Japanese, and ten or twelve Koreans on the teaching staff. The institution is now known as the Severance Union Medical College and Hospital, several denominations having made this a joint undertaking. Eighty-seven men have been graduated as physicians and surgeons, seventy others are now in training in the medical school, and a like number in the academic department. During the same time, the Nurses' Training School of the hospital has turned out thirty-eight Korean graduate nurses. This is a fair type of medical education as it is being developed in each missionary field.

The China Medical Board of the Rockefeller Foundation has recently been expending upwards of $5,000,000 on land, buildings, and equipment for the new Union Medical College and Hospital in Peking. It is centering on this institution, in which six British and American societies are united, seeking to make it a model of its kind in plant, equipment, and teaching staff and so set the highest standards for the medical profession in China. It works in closest counsel and cooperation with the missionary societies and the medical force. All on the teaching staff are to be missionaries in the fullest sense. A director of religious work is maintained in connection with the hospital, and the declared aim is to make the work "a distinct contribution to missionary endeavor."

In addition to its work in Peking, the plans of the China Medical Board include the strengthening of certain other medical schools and hospitals in China "so that their faculties and equipment shall not be inferior to those of good schools in the West." In the development of medical education throughout the mission fields provision is made for the training of women as well as men,

and nurses' training schools are an important phase of the work in the medical colleges and hospitals.

V. AND YE VISITED ME

There is yet one other line of approach to the physical needs of the non-Christian world which we must consider; namely, the great range of philanthropic work in behalf of needy classes of society or of whole populations at a time of acute distress. Because the spirit of Christ is at the heart of American and Canadian civilization, there is a missionary spirit ready to break forth to serve where service is needed; and in many of the far places of need, the administering of relief during pestilence and famine is almost entirely managed by missionaries.

Closely related to famine relief is the care of orphans. When the crops fail in the fields, the crop of orphans is always sure to increase. A large proportion of the orphanages in the mission field began as sheltering places for such orphans, and have developed into training centers for Christian character and service.

Famine relief and orphanages are by no means the only form of philanthropy in which missionaries are interested. There are many other specially afflicted classes of people in non-Christian nations and for these the missionary is trying to find relief and cheer. There are, for example, a great many deaf-mutes for whom nothing was done until the missionary stepped in to help. The first child brought into the first school for the deaf in China was supported by a group of deaf and dumb children in a similar school at Rochester, N. Y. The superintendent of that school in Chefoo has gone into many

of the leading cities of China, accompanied by some of her pupils, demonstrating to officials what such institutions are able to accomplish.

There are multitudes of blind people in mission lands, a million of them in India and China, not to speak of other countries. None but the missionary seemed to care for them. There are now twenty-five of these missionary schools for the deaf and the blind in various countries.

Insanity is more prevalent in the Orient than in Western lands. But the non-Christian people have either stood in awe of the insane as being demon-inspired, or they have chained them up, smothered them, or otherwise cruelly treated them, or else they have utterly neglected them. But the Christian missionary has a different idea, and several doctors are giving them special attention. About a score of years ago Dr. John G. Kerr opened in his own home in Canton a hospital for the insane. From that beginning there has grown up a plant worth $100,000 and accommodating five hundred inmates. This hospital was built by the Chinese, and from its doors, no one, be he prince or pauper, is ever turned away.

One of the most interesting and most important of the specialized forms of relief administered by missions is that for lepers. Fully a million of these unfortunates are to be found in India, Japan, and China alone—and there are many more in Africa and other parts of the world. And Christ has come to them as he did long ago when he was able to say to John's disciples, "The lepers are cleansed"; only now he comes to them through his missionaries. If you were to visit an island four miles south of Chieng Mai, in Siam, you would find there a colony

of two hundred lepers comfortably housed in fifteen brick cottages. You would be told that the island was given to Christian missionaries for this purpose by the King of Siam; that the lepers are happy and usefully employed according to their abilities; that every one of them is a Christian; that their little bamboo chapel, paid for by themselves, is now being replaced by a new brick building, the money for which came in answer to their prayers and about which they wrote, "We are heartily glad that we shall have a building where we may meet in comfort and security. Please continue to pray with us that every sick person who shall ever come to this asylum may become a true child of God." You would look at those poor diseased forms,—the hands without fingers, the legs without feet, then you would look into those brave faces and see there a light that must have fallen from the very face of God.

This is only one of the ninety leper hospitals and asylums and twenty homes for the untainted children of lepers which are being maintained in various parts of the world by the Mission to Lepers and supervised by the missionaries of the regular mission boards residing near the asylums. A Japanese leper in one of these institutions voiced the Christian courage that has come to so many when he said, "We must not allow ourselves to forget that though we are lepers, we still are men, and if we play our part as men, we shall at least please the Lord who became Man for us."

"And there came unto him great multitudes having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them." So it is today.

II

IN FACTORY AND FIELD

"I DON'T believe in foreign missions."

"Why don't you?"

"Well, I believe in a practical Christianity that expresses itself in action, that touches community life, that is interested in national affairs. This business of sending men out merely to win proselytes from other religions and of recording results in terms of the number of souls saved,—well, I suppose it is very noble and self-sacrificing and all that, but it's too narrow a view of religion to get by with me."

Probably you have been at one end of such a conversation as this. The other end you perhaps felt was carried by a party displaying that glib cocksureness which is justified either by profound knowledge or abundant ignorance. If so, you have had the satisfaction of pointing out that the familiar picture of the "palm-tree missionary" is a ridiculous caricature, that the type of Christianity which is proclaimed and practised in foreign missionary effort is, if anything, more practical than the Christianity which is current at home, that social Christianity in Western lands has a good deal to learn from social Christianity abroad. And perhaps you have cited in support of your argument the achievements of missionaries in dealing with the labor situation in the lands to which they have gone. You have admitted that it is only in comparatively recent times that the question has been handled in a very thorough and scientific way and that the missionary has yet a long way to go before his

responsibility in this direction will be fully met; but you have contended that, from the earliest work of the first missionaries in any land, the labor problem has been faced conscientiously and with creditable results. You may have cited the first missionaries to the Sandwich Islands who took out with them a carpenter and a printer; also Mackay of Uganda who pioneered the gospel with the aid of a staff of industrial experts.

I. WHY TACKLE THE LABOR SITUATION?

It is the missionary's business to relieve suffering and want and to save life. If he is going to do this, he must get into the labor question. There is great hunger in the non-Christian world and need of shelter. Famines, unknown in Christian countries, are common elsewhere. Five millions perished in India during the famine of 1900. In the recent famine in North China there has been appalling loss of lives because of starvation and the diseases that follow famine. It is safe to say that there is famine in some part of Asia all the time. In Africa and Asia probably two hundred million people always go to bed with their hunger unsatisfied. The missionary today thinks it his duty not only to plead for relief and administer what is given, but to bore through to the causes and strike famine and hunger at their root.

It is the missionary's business to preach a full gospel, a gospel for this life as well as for the next, a gospel of physical as well as spiritual redemption. So when he finds an aversion to labor, he preaches the joy and satisfaction of work. When he finds a contempt for manual toil, he tells of the glory of it, how it develops independence and initiative, how it produces character, and

how it makes possible the finest expression of self.

It is the missionary's business to give a comprehensive education; so his educational scheme includes manual training and agriculture. He knows that work lifts men in the social scale and raises their standards of living. When he comes to a primitive people, he finds these standards very low. "The missionary finds a people in Africa and other barbarous lands that are idle and without ambition. In the Malay States it is impossible to hire the natives to work. A shake of the tree and he has fruit, a line into the sea and he has fish, a bit of beaten bark and his wife has him a garment; he builds his house of a few bamboo poles, and may while away the sultry days with games and the chewing of betel nut, so why should he work? Money would only buy things he does not need, and he has no ambition to raise his standard of life."[1]

It is the missionary's business, as we are to see later, to help build up a strong national life, according to Christian standards. He must do what he can to establish sound social and economic foundations for the nation's future. But to do this, he finds that there are three lessons to be taught which take him to the workshop and out into the field and forest.

1. As has been pointed out, man's aboriginal wants are few in any land. Now the missionary's task is to see that, so far as he can command the situation, the new wants which arise at the first contact with Western civilization are good, and then to teach the natives to supply them. In the process, further wants are created and again the missionary must show how these may be sup-

[1] *The Social Work of Christian Missions,* Alva W. Taylor, pp. 157-158.

plied. Among primitive peoples the missionary is providing the basis for the superstructure of civilization.

2. The drudgery of the non-Christian nations falls on the girls and women. When Stewart of Lovedale was establishing an industrial mission in Central Africa, one of his important undertakings was to train oxen so that they could take the place of women on the roads and in the fields. The missionary feels that he must disabuse the minds of men of the idea that the only manly occupations are to fight, to hunt, and to eat, while their women do the work. Men must be taught that they were fashioned by the Creator for the rougher forms of work, that their women's hands will be full in the occupations of the home and some lighter forms of labor in the field or perhaps in the factory. This is a social question, and we shall discuss it later, but it belongs also at the basis of economic progress.

3. Most non-Christian people avoid manual work of all kinds, so far as possible. This is not true of the Chinese, who are very industrious; but to many other peoples a successful life is a lazy life. The missionary has another theory which he preaches with enthusiasm. A successful life, he says, is an active life. A loafer must become a laborer before he can begin to take on the likeness of God. And back of this is another theory, that a man must not order his life for his own pleasure merely, but in the interests of others as well.

It is the missionary's business to counteract the unchristian forces that demean and oppress life. Of these, alas, there are many among the primitive peoples. Take, for instance, the system of forced labor which exists in various parts of Africa and Latin America. Although a

public conscience has been aroused against it, the system still prevails, and there are many whose attitude is that of the Belgian Prime Minister who, in 1903, said in Parliament that "the natives are not entitled to anything; what is given them is pure gratuity." Vested interests are strong and unchristian commerce has a vast greed.

The missionary protests against all this. And meantime, among the people he is serving, the missionary is preaching and practising a counter-doctrine of labor, a doctrine of individual worth and rights, of self-respect, of self-support.

It is the missionary's business to care adequately for his converts. He must not leave them flabby, as he often finds them. He must not make them paupers by supporting them. What, then, can he do? It may be they are turned out and persecuted by their own people. Often in India the caste people will not do business with them or employ them or even allow them to use the village well. They turn to the missionary, and he solves the problem by teaching them some art or craft so that they can support themselves. The children in the orphanages, as soon as they are old enough, are taught some useful work to help pay for their keep. Many mission schools maintain gardens and workshops to provide self-help for students who cannot pay for their board and tuition. Even lepers are instructed in some form of work and given opportunity to maintain their self-respect, while accepting the friendship and help of the missionary.

It is the missionary's business to improve every evangelistic opportunity he can find. Through training in

industry and agriculture this opportunity comes to him in two ways. First, it gives him the chance to bring the gospel to the attention of certain groups of people under favorable conditions,—students in industrial schools, for instance. The teacher has long and close contacts with them daily in the classroom and in the workshop or field. In a single year, recently, one hundred students were converted in Silliman Institute in the Philippines. There is a fine opportunity, too, to bring the Christian message to groups of workers. A Christian student in the agricultural department of the University of Nanking saw it and started services for the laborers in the agricultural gardens connected with the University, also speaking with them individually about Christ. Dr. John E. Clough did not let this opportunity pass him when he was superintending great gangs of coolies in the making of a hundred miles of canal in South India. Up and down the lines by day and in their resting places at night, he preached Christ to these swarms of ignorant Telugu people; and ten thousand of them turned to Christ and were baptized.[1] The same evangelistic opportunity comes to women as they teach industries in the homes of the people.

The development of industrial and agricultural work has this evangelistic value also, that it predisposes many in the native population in favor of Christianity. It disarms suspicion. The religion preached in the bazaar or chapel is here shown in action; it demonstrates itself concretely as being, not an alien agency of destruction, but a force of constructive helpfulness that is dynamic and may be made indigenous.

[1] *Social Christianity in the Orient*, John E. Clough.

It is the missionary's business to see that the Church he is planting will have a vigorous growth. By developing industrial and agricultural work, he is not only establishing self-respect and providing persecuted converts with a means of livelihood, but he is also increasing the earning power of the whole Christian community, with all that means for self-support and self-propagation in the Church. Moreover, he is proving the Church to be an intelligent and generous friend of labor. You do not hear out there the question, so familiar to our ears, "Why do the laboring classes not go to church?" There the laboring classes are the very back-bone of the church.

II. WITH EYE AND HAND AND BRAIN

Training in industrial arts and crafts has been carried on by missionaries in a variety of ways. The number of those who have gone out on this distinct errand has been comparatively small, far too small. But a great deal of industrial instruction has been given, nevertheless.

1. General or evangelistic missionaries have carried on this training incidentally to their regular work. We shall see how necessary it has been for general missionaries in pioneer work to tackle the problem. When they have surveyed the needs of their fields, one of the first things borne in upon them has been the need of industrial training. They may not have been technically prepared, but they have stepped in and done their best. Mackay of Uganda, though he went out as a general missionary, was, of course, a well-equipped mechanical engineer. He had finished a good course in Scotland and was taking advanced work in mechanical engineering in Germany when he decided to become a missionary. Although few

missionaries have had training like that, they have been ready to adapt themselves to any situation and deal with emergencies as they arise. William Carey's only industrial experience had been in a cobbler's shop. But when the need arose to have the Bible translated, he turned his hand to printing. Cyrus Hamlin, an ordained man, knew little, when he went to Turkey, about a flour-mill and less about a bakery, but when the need arrived, he found it possible to establish both of them in Constantinople. A missionary in West Africa decided that good soap could be made from palm-oil. So he made it. Today soap-making is one of the industries in that section. Could you imagine anything more appropriate than making soap in Africa?

"Unskilled laborers" themselves to start with, these men were able to teach printing, type-manufacturing, milling, baking, building, and soap-making to others.

An interesting work has grown out of some building operations begun in Japan by W. H. Vories, a versatile young American missionary. He went out in 1905 as a Y. M. C. A. teacher of English in the Hachiman Commercial School. "His quiet, religious work among his pupils so aroused the Buddhists that his contract was not renewed. His converts suffered persecution, and he was penniless, but he resolved to stay there and evangelize the province of Omi. For support and service he took up architecture, a college hobby, and today is head of the Omi Mission, which is building scores of structures on Christian principles and at the same time building Christ into the lives of the million people in Omi Province. The mission is independent and largely self-supporting and utilizes all methods—preaching indoors and out, Bible

classes, laymen's bands, literature, a sanitarium, a steam gospel launch on Lake Biwa, a student dormitory, a railway Y. M. C. A., mothers' and children's work, and a farm." [1]

2. The lower grades in educational work furnish another means of meeting the industrial needs of mission lands. The aversion to working with the hands is overcome, and children are given a taste for and an elementary training in the forms of work which their homes and country demand. Many of them will aspire to go further in industrial or agricultural training with a view to becoming proficient in some branch, either to teach it to others or for its commercial value.

3. The missionary's major effort to deal with the industrial situation is through technical instruction. This is looming up larger every year in the scheme of educational missionary work. It is a type of education that answers most closely to the national needs in most of the mission world. Dr. Charles Cuthbert Hall declared it to be as important in India as evangelistic or medical work. In Africa practically every mission sees how perfectly it is adapted to the country's needs and is using it accordingly. In Moslem lands it is a prime necessity. It began largely as a means of self-help either for students or for Christians who needed to be provided with a means of livelihood. Miss Margaret Burton gives a striking case of the latter, and shows into what large things it developed: [2]

In 1895, Oorfa was a city of desolation. The ruthless slaughter of the Armenian men had left a host of women

[1] *Student Volunteer Movement Bulletin,* May, 1920, pp. 31-32.
[2] *Women Workers of the Orient,* pp. 76-77.

and children grief-stricken, destitute, and helpless. With nothing in the world save the clothes they wore, they crowded the mission stations, seeking help. Temporary relief came through the gifts of the compassionate in many parts of the world, but there was need of more permanent help of a kind which would enable these untrained and helpless women to support themselves and their children. Then it was that Miss Shattuck, "with the skill of a daring pioneer, ushered into Oorfa the crusades of women's labor that has changed that city, bereft of the Christian male population, into a busy city of women's industries. The story of it all reads like a fairy tale. The start was made at the mission house. In a small room off the girls' dormitory, women and girls between fourteen and forty began making embroideries. In another room others made handkerchiefs and fine lace edgings. Miss Shattuck personally superintended all. She planned the work and taught a few, who in turn taught others, and every piece when finished was thoroughly examined by her and ordered revised if not well done." In little more than ten years after this small beginning, sixteen thousand dozen handkerchiefs were being exported from Miss Shattuck's mission every year, and 1,824 women were finding employment and self-support in the handkerchief and embroidery work. The industry had spread from Oorfa to the neighboring towns and branch industries were working successfully in Garmooch, Birijik, Severek, and Adayaman.

Many mission schools and colleges have self-help departments. To keep open their doors to any deserving student who is too poor to pay for his board and tuition, and at the same time not to pauperize him, they maintain industries of various kinds. Back in the beginnings of educational work in Turkey, Dr. Cyrus Hamlin saw the value of this provision. He says, "I finally came to the resolution to establish, if I could get the needed

money, a workshop for the students, in which everyone should be able to earn enough to clothe himself decently, and I would allow no more aid to be given through me, and I would pronounce the fact as widely as possible. Thousands of boys are today acquiring a good education in mission schools, in preparation for industrial or professional life, because there has been provided for them a cabinet shop or machine shop or bakery or other industrial sideline. For girls as well as boys a chance is given to earn their support while acquiring a skilful knowledge of embroidery, lace-making, sericulture, poultry-breeding, and other industries.

Then there are the technical schools in great profusion. Some of these are out-and-out trade schools; i.e., schools "of the modified apprentice type, where boys definitely destined for trades are trained under strictly commercial conditions with only the necessary minimum of book work." These technical schools are not numerous, partly because of the great cost of their maintenance and partly because they make too little provision for general education.

This does not mean that the work is not thorough. In the schedule of the Tiger Kloof institution in South Africa, for example, the students spend forty-one hours a week at their trade and twelve hours at the work of the standards. Like the agricultural and mechanical colleges of the Southern States, the industrial school in missionary work is a far broader institution than its name implies. It is a grammar school and a hammer school combined.

As for the technical quality of its work, it is almost universally commended. Go into a furniture store in

Manila. "Here, sir," you may hear a salesman say, "is an excellent dining-room set. We guarantee this to be a genuine Silliman product." He is referring to the famous Silliman Institute. "This plow is very good," a farmer may be told in Madras. "It is not perhaps the equal of the Hollister plow, but it will give you excellent service." The plow that is becoming famous all through South India is made at the Industrial School maintained by the Methodist Episcopal Mission in Kolar and presided over by the Rev. W. H. Hollister. An American lady has just purchased some embroidery in Chicago. "Isn't this beautiful!" she exclaims. "And just think, it is genuine Foochow work!" referring, of course, to the Industrial School carried on there under Miss Jean Adams' direction.

The best available materials are used and the most approved methods are followed so far as possible in all mission industrial schools. And, more important still, character is put into the product. The principle of thoroughness that has been hammered into the boy, he hammers into the hot iron in the blacksmith shop. The honesty that has been woven into the girl's nature, she weaves into the rug at her loom.

The great need for tools and processes which are sufficiently simple and inexpensive to be practicable for native artisans and farmers has turned many missionaries into inventors. Cyrus Hamlin invented a process for tempering his tools; also a washing machine. A missionary in an African school contrived a cylindrical grater for grinding cassava into *kank*, a favorite native food, which is a great labor-saving device. "Churchill of India has invented a hand-loom which trebles the

product of the work people. This means much for the economic betterment of the people when you consider that hand weaving is, next to agriculture, the chief industry of India. Mr. Churchill has refused to patent his invention, preferring that it should be free for the use of anyone without the payment of royalty of any kind." [1]

It will not be possible here even to name the many and varied industrial schools which are contributing such remarkable service in the different mission fields. At one extreme we have a small self-help department in a school. At the other we have large, highly developed institutions like the American Institute in La Paz, Bolivia, or Lovedale in South Africa, corresponding to the American schools at Hampton and Tuskegee. Between the two extremes are a host of industrial schools or departments.

There are two special forms of industrial training about which something should be said, one a prospect, the other an achievement. The prospect is the system of vocational middle schools for India as recommended by the Commission of expert educators who have recently visited that country to study the question of village education from a missionary standpoint. These would be rural boarding schools, one for each district, to which promising pupils would go from the village primary schools. They would "train boys and girls for village life while at the same time equipping them with the knowledge and character needed by them for town employment if they should migrate from their village homes." [2] In each of the five classes there would be

[1] *Ancient Peoples at New Tasks,* Willard Price, p. 181.

[2] *See* the Commission's report volume, *Village Education in India,* especially chapter VI.

industrial work as well as academic training. The report points out that these are needed in combination:

The great need of the people is industrial training, including cultivation, partly for the development of their country, but far more urgently for their own self-development. It is true that we must train their capacity to make a livelihood, but far more urgent is it to train their capacity for life.

No literary curriculum will do this; no borrowed imitative culture can achieve it. The highest kind of culture must be open to even the meanest villager, it is true; the best learning Western culture has to offer must be within the reach of any man who can use it; but the great need of the people is a vocational middle school making the village boy into a man and a workman.

This whole proposal of the Commission is most timely and statesmanlike.

A noteworthy development in industrial education is in process in many mission colleges and universities where technical departments are being established. These aim at developing highly trained specialists to take places of leadership in developing the natural resources of their nations and to become the most advanced leaders in industrial education. Naturally the governments are recognizing the urgent demand for such instruction and are taking steps to meet it in the state institutions. Educational missionaries have led the way, however, through the development of industrial departments in institutions like Forman Christian College in India, McKenzie College in Brazil, and the Universities of Peking and Nanking, Canton Christian College, and the College of Arts and Sciences in Shantung Christian University. The Union Christian University of West China includes in

its plans for enlargement ten vocational schools of which the first two are to teach photography and sericulture. Robert College, Constantinople, and the Anglo-Chinese College in Tientsin maintain Departments of Engineering.

Industrial training in some cases has evolved inevitably into large revenue-producing enterprises. Cyrus Hamlin found it so when, during the Crimean War, it became necessary to enlarge his ovens till he could turn out twenty thousand pounds of bread a day. The Basel Mission in South India has expanded until it now operates half a dozen factories, employing many thousands of workers. The Igorot Exchange in the Philippines is the outgrowth of the Protestant Episcopal Mission's industrial work at Sagada.

One of the most romantic developments of this sort has taken place in Siam in recent years. H. S. Vincent, a general missionary to Siam, discovered that there was a great deal of hookworm among the Siamese, a disease whose germs are supposed to be communicated from the earth. It occurred to Vincent that if the Siamese wore shoes it might help to prevent infection. But the art of making shoes was not known in Siam. There were hides enough, but how to tan them properly no one seemed to know. "Now if only I had lodged with Simon, a tanner," said Vincent to himself, "I might have learned some of the tricks of the trade. But no one else seems to know any more about it than I do; so I think I will just make it my business to learn. It will be a useful industry to introduce among these people, anyway, and it may help some of them if we can get them to wear a bit of leather between their feet and the ground."

A secretary of his mission board thus tells the rest of the story:

While on furlough in America, after careful search he consulted some Christian business men telling them of his purpose, but of his absolute ignorance of the process of tanning leather. The firm took interest in the young missionary, gave him full written instructions, furnished him with proper material, and with grave misgivings started him with his problem of industrial mission activities. The work began with two tubs and a few knives. This was the entire equipment, plus the written instruction, the zeal, foresight, and determination of the missionary.

The result of the first year's work was the sale of a thousand dollars' worth of leather goods. At the first national exhibit of handicraft and education in Bangkok, December, 1913, special notice of the output of this school was given by His Majesty, the King of Siam. . . . The school has a standing order from the Siamese army for its total output. The shoes made in the shoe department are said to surpass anything purchased in America at three times the cost.

The school had an exhibit at the great Exposition in San Francisco in 1915 which was most creditable. It is known all over Siam as a great industrial plant, but is also a great evangelistic force.[1]

III. TWO BLADES FOR ONE

Most of what has been said about industry may be said of agriculture. Indeed industrial mission work is often spoken of in broad enough terms to include agriculture. But agriculture in the mission field claims a separate treatment because it has distinctive features and calls for a special technique, because of the present vast importance of its problems and because it affects directly

[1] *By Hammer and Hand,* A. W. Halsey, pp. 46-47.

so large a bulk of the peoples of the mission world, fully three fourths of whom live in farming communities.

Looked at from any angle—evangelistic, economic, social, educational,—there is nothing more practical being attempted in missionary work today than what is being done in agricultural ways. Why should there ever be famine in China and India? There is labor enough, with six hundred and fifty million people living in the rural communities of those two countries. The soil is not unfriendly. Indeed it is very productive. The climate allows an agricultural year of twelve full months. In Africa and the Near East, in Malaysia and Latin America, and in the Pacific Islands the same is true—plenty of labor, plenty of broad acres ready to yield abundantly. Whoever can succeed in applying that manpower to the problem efficiently and in commanding those productive forces within the soil, that man is rendering an immense service to the entire nation in which he is at work, and to the whole world as well.

It is, naturally, a work that wins a ready appreciation in every land. Dr. L. H. Bailey, former Director and Dean of the College of Agriculture at Cornell University, said on returning from a visit to China: "You cannot Christianize the Chinese or any others independently of the every-day life of the people. This the missionaries have learned. It is estimated that eighty-five per cent of the population of China is agricultural. The missionary who can aid the people in their farming will have a double hold."

1. Every missionary in touch with rural life sees all this. A great many of them, though not technically in agricultural work, have tackled the problem up to the

measure of their strength and skill. Having gone out in the name and in the spirit of Christ, they could do nothing less. They have given suggestions, sometimes accompanied by demonstrations, regarding the nature of crops the soil was best fitted to produce; they have shown how the impoverished ground could be enriched or rested or given variety in the work it was expected to do; they have introduced new breeds of poultry and live-stock; they have imported seeds; they have taught lessons in irrigation; they have displaced the agricultural implements that had been in use since Abraham's day by some of the simple, efficient Western implements. Many a missionary, up to his ears in evangelistic and educational work, has found time to explain these things and present convincing evidence of their value in his own garden. Some of the largest missionary undertakings in agriculture, like those at Allahabad and Nanking, got their beginning when such men as Sam Higginbottom and Joseph Bailie, not agricultural missionaries at all, saw the need represented in some acute form, lepers in one case, famine refugees in the other, and started practical methods to meet the situation.

"The man who has plenty of fine peanuts and gives his neighbor none" may waste a good missionary opportunity. Some years ago, a missionary in Western India gave some peanuts to an Indian Christian, explaining to him how peanuts are grown. Today, as a result, an important peanut industry has developed in that district. Before the gospel came to the South Seas, arrowroot grew wild and was never gathered. The missionaries taught the natives how to dry it and prepare it for use,

and it became one of their chief exports and brought wealth to the islands.

Even in the far northern climate, where there is no farming, missionaries have attacked its frozen equivalent. In Alaska they have helped to introduce reindeer.

Good roads are with us an ever-present problem in the country districts. This is desperately true in almost all foreign mission areas. The story of how a young Canadian, Andrew Thomson, bit into the problem in China has recently come to light. When he arrived at his post, Thomson thought of his work as evangelistic and never dreamed of tackling roads. But the distress caused by severe floods in North China three years ago was particularly acute in the district in which he was at work. Thomson considered that it would be possible to perform a distinctly Christian service by having a new road built between the cities of Tao K'ou and Hwa, partly in order to replace the old road which was an unusually bad one and partly to provide work for the needy men from the flood districts. The consent of the mandarins of the two counties concerned was first secured. Then under Mr. Thomson's direction fifteen hundred people were employed for the construction of the new road at wages sufficient to support their families. The result was a good road, many lives saved, the gratitude of large communities, and a permanent arrangement for the maintenance of the road, all expenditures to be made under Mr. Thomson's direction. The gospel was presented to the laborers in season and out of season. The wealthiest man in Tao K'ou City asked Thomson if, after the road was built, he would teach him and his friends

the gospel if they would come to his house once a week; for he recognized that the religion that put it into the heart of the foreigner to spend so much money to build a road and save people from starvation was worth knowing, and he wanted to learn more about such a faith.

2. A large part of the expert direction which, happily, is now being given by missionaries to the development of agriculture goes out from the schools and colleges. Young enterprises, like the one which is being developed at Yenshow, West China, teach not only arts and crafts but soil chemistry, animal husbandry, dairying, horticulture, and other agricultural branches. On his last furlough, the missionary in charge, Mr. H. S. Soper, took special courses at the Ontario Agricultural College, Hampton Institute, and other institutions in several branches, including chicken-raising, bee-keeping, septic tanks, greenhouse construction, and wheelwrighting.

The Sangli Industrial and Agricultural School in India has gained such an influence in the community that at the Commencement in 1917 the Governor of Bombay visited it. At the cattle show which he attended, the school won the second prize in an oxen test. Dozens of pairs of oxen were tried out, many of them being much heavier than those sent by the school. An account of the event states: "When our pair put their necks to the yoke, they pulled the great load without a murmur, while the Indian onlookers behaved like rooters in the ninth inning of a baseball game with the score a tie, two down, two strikes, and a home run."

Some of the agricultural training given in mission lands is of college grade, and its influence is reaching out in ever-widening circles. One of the most influential is

These crops of fodder were raised on the same field within a hundred yards of each other and at the same expense for cultivation. One received ordinary attention under Indian methods; the other, Sam Higginbottom's attention under modern methods.

the Agricultural College at Lavras, Brazil, of which Mr. B. H. Hunnicut is Principal. Its curriculum corresponds to those of similar colleges in the United States and Canada. At the request of the Brazilian Government, Mr. Hunnicut has recently been buying horses in the United States for breeding purposes in Brazil. It is interesting to know that he has been given passes on the Brazilian Steamship Company and travels over Brazil as a guest of the Government. Under his direction the first commercial exposition for that nation was organized. To arouse interest in better crops, he directed the making of moving pictures.

The work of the Agriculture Institute in Allahabad is so well known as to call merely for a passing mention. From his efforts in gardening in a leper colony, Sam Higginbottom has developed an agricultural institution which, in point of influence, ranks among the foremost missionary enterprises of its kind in the world. It has claimed the attention of Indian men of affairs, and Mr. Higginbottom has been called in as agricultural advisor in high quarters. He and his colleagues have, at various times, served as directors of the agricultural development of several native states on request of their maharajahs. His college is like "a city set on a hill." All India looks to it.

At the University of Nanking there is a College of Agriculture and Forestry, the outgrowth of Mr. Joseph Bailie's experiment in farm colonization for the sake of famine refugees. It has received official sanction and support from the Department of Agriculture and Commerce in Peking and from the governors of five of the provinces of China.

" College-bred Hogs and Super-hens " was the startling headline over an article which recently appeared in an American newspaper. The " college-bred hog " part of the story referred to the work of the professors in the Department of Agriculture of Canton Christian College, China, headed by George W. Groff. They have amazed the Chinese by the standards they have set, including those for the raising of hogs. The value of their sanitary methods was proved recently when the lives of the campus pigs were saved, while an epidemic cut off thousands of others in the vicinity. This achievement in animal husbandry relates, of course, to only one of many branches of instruction and demonstration in the agricultural work of Canton Christian College.

3. A few missionaries, outside of classrooms, are giving their entire attention to agriculture. They belong to the regular staff in a mission station, acting as agricultural experts and advisors in a certain district; and the fame of their skill and achievements runs rapidly through the land. Some of the Basel Mission workers have served in this way in Africa and India. They have made demonstrations and introduced seeds and implements which have revolutionized farming methods in those sections. How great developments sometimes come from a seemingly trifling effort is illustrated by the missionary who planted a few cocoa beans in West Africa some years ago, with the result that cocoa is now developed there on a scale sufficient to produce large quantities for the markets of the world.

The " super-hens," in the newspaper article referred to above, redound to the credit of Arthur E. Slater. Mr. Slater is a cosmopolitan. He was born in India, edu-

cated in Canada, and sent out by an American board. He conducts a demonstration poultry farm in Etah, in the United Provinces, that point being chosen because it is a "mass movement center." Here some amazing birds are being bred. During the past six years the weight and size of the hens and eggs have doubled. Of course the price has gone up, too, but there is nothing in that fact to startle a Western reader. "Eggs produced by the better fowls are distributed in the villages for hatching, and thus flocks of excellent chickens are beginning to be seen in all the villages round about Etah. The enterprise has the promise of bringing thousands of people to independence through the sale of eggs bigger and finer than the district has ever seen before. The eggs are brought to Etah and from there shipped to Delhi, Agra, Lucknow, and Cawnpore, where they are sold for a good price. The demand in the cities for these superlative eggs is tremendous, and the Etah district cannot begin to supply all that are needed."

The critic who is out of sympathy with foreign missions because he thinks they have a merely proselytizing errand, has never been at Slater's annual Poultry Show. He has never met Vincent or Thomson or Miss Corinna Shattuck, or any others in the large and noble list of modern missionaries who are carrying Christ into the very pulsating, suffering center of life in the non-Christian world.

IV. SMOKESTACKS ON THE SKYLINE

As if this were not problem enough for the missionary, he finds himself obliged to work defensively for the industrial salvation of the more backward nations. He

finds that while he has been standing beside native labor before the loom and lathe and anvil and out in the field, Western industries have been penetrating the cities of Asia and Africa and the Levant. Smokestacks have been appearing on the skyline among the domes and minarets and pagodas. The old peaceful pastoral era is giving place to the noise and stir of an industrial era. The coming of modern industry to the less progressive peoples should be a great boon to them. The missionary welcomes it as an agency of great developing power for the nation he is serving and as an ally in his work.

But he does not welcome all that comes along with it. Unchristian industry is as heartless and conscienceless as unchristian commerce. It underpays its laborers, it overworks them, it exposes them to occupational accidents and diseases, it herds them up in abominable living quarters where moral as well as physical health is impossible, it spares not the woman or the little child. We see enough of all this in our own industrial life to make us stand aghast. But how much worse must these evils be in lands where the value of the individual has not yet found its voice or measured its strength, where public conscience is largely dormant on the question, where legislation to grapple with the problem has scarcely begun, and where the native religions are impotent to deal with the issues of the modern world!

The missionary cannot step to one side in the face of the industrial evils that threaten the well-being of the people to whom he is devoting his life. His hat is in the ring. He raises his voice in protest against injustice and selfish disregard of human rights. After all, Jesus Christ holds the master key to solve the problems of industry

at home or abroad. Dr. A. L. Warnshuis, of China, says that, "just as fifty years ago the missionaries aimed to capture modern education in Asia, so now we of a later day should aim to Christianize the industrial development of Asia."

The work we have been describing in this chapter is of a sort that can be shared by almost every missionary. What a thrill should come to any young man or woman with the prospect of having a hand in it! There is a dash of romance, a touch of adventure, a hint of hardship, a challenge of difficulty, a claim of need, an assurance of large productiveness in the vision that it spreads before us. The numbers now working at the task are few, far too few to cope with its possibilities and demands. Many more, if they are of the right stuff, are wanted at this moment.

Not a great many men and women are needed to specialize in industry and agriculture; but for them the opportunity is most enticing. They must be men and women of a high order. Mr. Willoughby, writing out of his experience in Africa, tells of what sort they must be, as he closes his account of "Industrial Education Among Primitive Peoples":

Let us get down to what is more fundamental than craftsmanship and equally applicable to every mission field in the world. There is no room in industrial education for small people. There is no work in the field that requires a bigger type of man. Unless you know your business thoroughly, you are less useful in industrial missions than in America; and America can hide your failure as the mission field never can. But even if you know your job, you may be a hindrance rather than a help. Can you use your technical training for molding

men after a diviner pattern? for the making of men who will be the builders of a new civilization? Any pupil in your class is a possible leader of his tribe along the new paths that civilization is opening to it,—if you are big enough to handle him—especially the troublesome one. And the smallest of them is big enough to see whether you are a man or a marionette, and to treat you accordingly. If you are not a leader of men, stay where you can be a follower. If you are after dollars, don't touch this job. If you can't do without your electric toaster on the breakfast table, your iced drinks when the weather is hot, and the movies in the evening, stay where these things are. If you count the hours you spend in labor; if you define difficulty in terms of discouragement; if you cannot make something out of next-door-to-nothing; if you cannot find your way when you are alone; if you cannot find solitude in the midst of a crowd; if there is much dislike of the unlike in your make-up; if you think everything wrong that is not American; if you measure life by what people call "success,"—well, then pass this pamphlet on to a better man than yourself. It is not for you. You have only one life to invest; and though the men who are going over the top are much too few for the job they tackle, they would rather have you stay where you are than need a rescue party out there when they are too busy to attend to you.

But if you have a competent knowledge of some suitable craft; if your one ambition is to serve the Master-of-All-True-Servants by making men of those who will fail without you; if you have learned to be resourceful, self-reliant, reverent in handling men, patient with folk of feebler mentality, tolerant of those who cannot see through your eyes, avaricious of high-class work rather than reward; and if you are able to sweep a floor to the glory of God,—why, you are the man we want, and we want you badly. And there isn't a city in America that offers a better investment for your life.

III

GATEWAYS TO THE MIND

PRINCE FEISAL, son of the ruler of the new kingdom of the Hedjaz, in Arabia, said recently: "In a word, Christian education alone can give the leadership that will recreate Nearer Asia; and the facts of the Near East prove that such leadership can so be developed."

How near was the Moslem Prince to the truth when he said this? Did he perhaps hit the nail on the head? And would his statement apply to the Far East and to Africa and to Latin America?

Every missionary is of necessity an educator. He is constantly bringing along new ideas, seeking to make them intelligible and to have them applied to life. That is why he went forth as a missionary. If he does not do a work of education every day he might better have stayed at home. He is, of course, not the only educator. There are others, such as commerce, travel, and the secular press, to mention only three. Even the World War was a great schoolmaster to non-Christian peoples. But the missionary is their most thorough-going educator. And quite a large number of the missionary force are definitely classed as educational missionaries.

It must never be supposed that the Christian worker abroad who specializes in education is any less a missionary than the one who specializes in evangelism. For two reasons. First, because the gospel of Christ is for the entire man, mind and body as well as spirit. Second, because educational workers are not sent out unless the missionary spirit is their controlling motive. In other

words, the education they impart is an end in itself, a truly Christian end; but it is also a means to a larger end, the bringing in of the Kingdom of God.

I. A PREDOMINANT FACTOR

At the outset of our study we are faced with the extreme need of the non-Christian world to be educated. To put it in a word, the non-Christian world is ignorant and illiterate. It makes up the bulk of the eighty per cent of humanity that can neither read nor write.

Setting out to meet the array of desperate needs arising from such ignorance, the work of Christian education looms up at once as a predominant factor in the missionary scheme of things. It renders seven important lines of service.

1. It is an evangelizing agency. Quite often it has been found that education furnishes the best approach for introducing Christian teaching. Often the school is the outrider of missionary effort.

Here is a boy who has just entered a mission college in India. He has been brought up a strict Hindu and believes that it is a heinous sin to eat animal flesh. He begins a course in biology, and the teacher has him look through a powerful microscope at a drop of water.

"Sahib," he asks, "what are those specks moving about?"

"Those," replies the teacher, "are *animalculae,* tiny living creatures."

"Do you mean that they are little animals?"

"Just that."

"Do you mean that when I take a drink of water I am really eating animal food and destroying animal life?"

"Why certainly. And since you have to drink, you have to destroy animal life and, as you say, eat it."

"But my priest has told me that it is the blackest of sins and that I must never do that as long as I live.

"Well, you won't live very long if you don't."

At that moment there comes a rude shock, as a deeply implanted idea, absurd but religious, explodes in the boy's mind. Next day another is demolished, and next week a few more. And so the school goes on, by the gentle but powerful weapons of scientific knowledge undercutting superstition and breaking down the walls of defense against Christianity. Meanwhile, in the classrooms Bible instruction is being given.

But it goes further than this. Day in and day out, the mission school offers a continuous demonstration of the beauty and power of the Christian faith. It does this while the students are at the most impressionable age. It does it through the personal example of the teachers, through contacts on the athletic field and in school societies, through the influence of the missionary home, through meetings with the students in their dormitories and hostels, through Bible classes, through the activities of the Y. M. C. A. or Y. W. C. A. The opportunities for personal work are unlimited in the schools, and educational missionaries are alert to take advantage of them. Small wonder that many a boy and girl who later accept Christ take their first steps towards him while in the Christian school.

And small wonder that many become open disciples of Christ while they are still in school. Subrahmanian was a Brahman boy of fifteen when he decided, while attending a Christian school at Negapatam, India, to follow

Christ. The "holy men" cursed him, his family disowned him, his father tore from his neck the sacred thread that marked his proud rank, and he became an outcaste. But he held to his new-found faith. The years pass and we find Subrahmanian a distinguished judge in Madras, one of the most influential leaders of the Indian Church and the first Indian Christian to have a place on the Legislative Council of the Presidency.

A recent visitor to Canton Christian College was told that a short time previously one hundred and ten of the students had become Christians and that eighty-five per cent of the student body were already members of the Christian Church. The Shaowu Boys' School in Fukien, China, is only one of many institutions which can report that, without exception, every boy or girl who has left the school has gone away a Christian.

2. It sends a leaven of Christian ideas out into the nation. It is interesting to note how the thinking of prominent men and women in national life, trained in mission schools but not professed Christians, is saturated with Christian principles, and how much their very language is tinctured with the phraseology of the Christian scriptures. A Japanese writer recently referred to the new content which Christianity had put into the language of his people, especially noting the new significance that had been given to their word for "God." Many of the students in these schools and colleges are drawn from the most influential families. Girls from the most aristocratic and prosperous homes in China are to be found in mission institutions. Several native princes have enrolled under Professor Sam Higginbottom as students of agriculture in Allahabad. As these and other students

scatter to positions of power and leadership in their nations year after year and decade after decade, how their influence must count for the quiet, pervasive spread of Christian ideals! Often unknown to themselves, they are making a case for Christianity. Some of these men and women are out-and-out Christians, some are Christians at heart, practically all of them are distributing centers for Christian thought and are preparing a highway for the King in the life of their nations.

3. It builds up a strong Christian constituency. The development of the Church in the mission field would be hopeless without the work of education. It is through this means that converts are enabled to read the Bible and other Christian literature and to interpret the full meaning of Christianity in terms of their own needs and the needs of the nation. It is the school that makes possible a Church that is strong, intelligent, truly naturalized, and a powerful factor in community and national life. The Christians of every mission land are far above the average of the social strata from which they have come, in literacy, intelligence, and standards of living.

4. It provides a worthy leadership for the Church in the mission field. If the Church in any land is to come into its own, and if it is to be a really national Church and not a transplanted Occidental institution, it must be led by men and women of trained, alert, scholarly minds.

5. It provides for contributions from many races to the world's understanding of Christianity. We should be paying a poor compliment to our religion if we claimed any sort of finality for our interpretations of it. It has breadth to which we have not extended. It has depth which we have not sounded. It is vastly greater than the

most an Occidental can make of it. After all, it is historically an Oriental religion. When the Moslem mind, turned Christian, emphasizes the transcendent greatness of God; when the Hindu mind, possessed by Christ, emphasizes his mystical ever-presence; when the mind of China, under tribute to Christianity, magnifies its ethical quality; when the mind of Africa enlisted for the service of God enriches the worship of his name; when all the ethnic minds of men bring in their offerings, only then will the full meaning and glory of Christianity be reached. But it is mainly through trained minds that these contributions are to be made. It is the Wise Men of the East, trained in their wisdom, who must again bring their gifts and lay them at the feet of Christ.

6. It develops individual life. It brings emancipation from iron-bound custom and conservatism. It throws open the doors and windows of the mind to the true meaning of the realities of life. It means culture. It spells enrichment and fulness of living. All of this is not a by-product of Christian missions. It is part of the missionary errand to the backward peoples of the world. It has to do with the "life more abundant" which Christ came to bring.

7. It lays foundations for social and national development. This is a part of the work of Christ which is to be done in every land to which his message is carried. Never was it so important as in these days of transition when the non-Christian nations are moving away from the old order and are seeking new social ideals and structures and a new substantial basis for their national life. The question is so large and so important that we shall devote a later chapter to it.

II. WALLS AND HALLS OF LEARNING

"Halls of learning" is a nice familiar phrase, but it is not title enough for this part of the story. For while many educational plants consist of great impressive piles of buildings, substantial, well-appointed, and architecturally fine, there are many that could be called "halls of learning" only in the license of the poet or the valedictorian. Some are enclosed in a room of a missionary's bungalow, and some, in the four walls of a mud building. We must, therefore, take account of "walls of learning." Indeed many schools, like the one Mrs. Joseph Clark started at Ikoko in Africa, are carried on under the shade of a friendly tree and have no problems of ventilation or janitors.

Educational missions run a long gamut. At the farther end is post-graduate university instruction. Beginning at the nearer end there are the kindergartens. These schools are conducted much the same as with us, and the teachers are, of course, women. They represent a rather new and an interesting field of education in mission work and their possibilities both educationally and from the standpoint of reaching homes with Christian influence are almost unlimited. The children come largely from the better educated and more well-to-do families. The kindergarten is so popular an institution that training schools for native kindergartners are being established in some places.

Next in order comes the immense field of primary education. Just how immense it is may be gleaned from the fact that in mission schools of this grade 1,699,775 children are enrolled.[1] Fully nine tenths of all the children

[1] *World Statistics of Christian Missions*, p. 59.

in mission institutions are in these primary schools. Many of the schools are, of course, quite primitive, but all are highly important. Dr. James L. Barton says they constitute the most important part of the whole educational scheme in mission lands.[1] They also furnish an *entrée* for the teachers, most of whom are women, into the homes of the pupils. They are attended usually by both boys and girls and are closely identified with and partially supported by the churches in the mission field. The subjects taught are much the same as in similar schools in Western lands, except that the practical element is more strongly emphasized.

Higher up in the scale we come to the boarding-schools. These furnish a rare opportunity, through their continuous influence, for the development of character and preparation for service. "From these boarding-schools come the best and most trustworthy Christian leaders."[2] Some of them do quite advanced work and prepare students for college.

A fair example of schools of this type is the Harriet House Boarding School for Girls in Siam. It has received occasional gifts from the royal family; it has much to do with the uplift of woman in Siam. The graduates of this school may be found teaching in government schools and at the head of several schools for girls which they have founded. The school might have several hundred pupils, instead of one hundred and thirty, if its buildings and teaching force were enlarged.

Next in order comes the high school. In the boarding and high schools the curricula do not differ much from

[1] *Educational Missions*, p. 21. This book is the standard treatise on the subject.
[2] *Educational Missions*, p. 22.

those in corresponding schools in the West, except that more stress is laid on vocational aspects. Many such institutions have an industrial department, partly for self-help and partly to train the students to help solve the economic problems of their races. In some cases, such as the secondary school of the Canton Christian College, there are both employment offices which help students to find work in the compound, for partial self-support, and a few endowed scholarships—either full or partial—for students who need and deserve this help.

The majority of these schools, especially those having dormitories or hostels, boast a very attractive school life. An *esprit de corps* is developed, athletics are featured, the social element is much to the fore, and school activities are carried on by the boys or girls through their own societies. Y. M. C. A.s and Y. W. C. A.s are encouraged and some of the livest student Associations to be found anywhere are in the mission high schools and boarding-schools. Inter-school games and debates, school yells, glee clubs, literary societies, and other features of high school life in the West are becoming quite familiar in the Orient and in Moslem lands. Through these activities and the Christian atmosphere and instruction of the school, marvelous developments in manners and habits, in character and disposition are noticed in the students.

Away up in the north of India, in Kashmir, there is a city called Srinagar. To that city some thirty years ago a young English University man who had made his mark as an oarsman and a boxer came to take charge of a boarding-school for boys. It was a new work, and he was a new man. He started out with the odds against him. This is what Tyndale-Biscoe saw when he first

stood before the crowd of young fellows whom he wanted to see fashioned into clean, virile Christian manhood:[1]

Some two hundred young men were squatting on the floor of a large hall, the dirtiest, shabbiest, sickliest crowd of weaklings the teacher had ever seen in all his experience.

Some of them looked as though they had never touched water in any or all of the myriad existences the Hindu supposes he has to pass through. Nearly all had the red smear of paint down their foreheads and the cord which marks the Brahman or sacred caste. Some were half-naked, others wore long trailing garments like night-gowns. Although the day was not cold, many were hugging charcoal firepots.

All looked weary, hopeless, and bored with life, too vacant to trouble about anything intellectual, and too worn out to exert themselves physically. They looked as back-boneless as jelly-fish, and only energetic enough to scratch themselves.

Here was a Brahman who looked with the utmost scorn upon the rest of the world and would not have lifted a finger to help a man of a lower caste or to pluck him out of the jaws of death. Here was another youth with a cunning, leering look upon his face, one who would steal and lie without a moment's compunction. Not one would have done an unselfish, chivalrous act for a woman or child.

And that was his raw material. The young Englishman took up the task with enthusiasm, lured by its very difficulty. He had a great faith in the power of Christ to transform character, and he had faith in the fine stuff that he knew must be hidden in those boys. A score and a half of years have passed, and that faith of his has won great victories. He has laid his own clean life down be-

[1] *Yarns on Heroes of India,* J. C. Wood, pp. 80-81.

Educational missions run a long gamut. At one end of the scale there are kindergartens and primary schools, some of them having a wide-spreading tree for schoolroom; at the other, great union universities with departments of medicine, engineering, education, journalism, theology, agriculture, and forestry, all housed in modern structures. Every type of Christian educator is needed.

side those boys, he has exhibited to them every day an Englishman's code of honor, he has taught them athletics and tramped with them, he has won their confidence, affection, and admiration. The miracle has happened and still continues in that school. A stream of boys has been going out from it into a wide area in all northern India with new ideas and new standards,—robust, keen, resourceful youths, alert to set good examples and to serve society.

Another group of mission institutions is made up of normal schools. If it were only the expanding work of the mission schools that had to be considered, normal training institutions would be highly necessary. But the governments are rapidly developing their school systems. The East is determined to be educated. Some of the provinces of India are already beginning to put compulsory primary education into effect. The educational system of Siam is broad and vigorous. The dream of the New China is for a wholesale program of education, which, if it is effected, will call for a million teachers. Latin America and the Near East and Africa will shortly require a host of young men and women to man their government schools. How strategic a place all of these teachers will occupy! Therefore, how strategic an effort it is to train the needed teachers under Christian auspices!

A good example of such schools is the Union Normal School of Chengtu, West China, which was organized in 1915, with a registration of twenty-eight. The students practise in the "Dewey Practice School," located on the grounds of the normal school and in one of the largest government primary schools of the city. The "Goucher

Unit," consisting of four junior primary schools and one higher primary school, has been organized to furnish a model unit of primary schools and to provide further observation and practise for the students of the normal school.

Technical institutions of many sorts are also to be found, and their tribe is due to increase. We have referred already to industrial or self-help departments which are to be found in many high schools and colleges. From this, the technical institutions range all the way to elaborate agricultural and engineering departments in great Christian universities. We have already considered the question of agricultural and industrial training and have noted the increasingly important place which such forms of education are occupying in missionary education.

We have also discussed medical schools and nurses' training schools, and mention them here only because they belong prominently in the scheme of Christian education in the mission field. Theological seminaries and Bible training schools are more fully discussed in a later chapter.

It only remains now to consider the many Christian colleges and universities that are to be found throughout the mission world. One is fairly bewildered when one tries to grasp the magnitude, the variety, and the huge importance of this part of foreign missionary work.

The colleges are not of even rank, to be sure. Some are new and some long established. Some are well-nigh indigent and some comparatively prosperous. Some have inadequate officers and teaching staffs and equipment, some are ably led and staffed and equipped. Some are

housed in a single building, some spread their massive buildings over a large acreage. Just as in the West, not all are colleges that are called colleges, and some self-styled universities fail to bear out the name. But, speaking generally, they rank high, many being on a par with the best institutions of their class to be found anywhere in the world. And they are more nearly self-supporting than their sister institutions in the West.

What has been said of the life and activities of high school students applies in the main to the college men and women. Here we shall merely point out three tendencies in the field of missionary higher education.

1. There is an encouraging trend in the direction of higher education for women and girls. Until the missionary came, they were practically deprived of any education whatever in all non-Christian lands. This state of affairs rested apparently on certain convictions held by the men-folk. First, women are incapable of being educated. "If you cannot teach an intelligent horse to read," said a Chinese to a missionary, "what can you expect to do with a woman?" Second, they are not worth it. "Day and night, women must be kept in dependence by the males of their families." So says the sacred code of Manu to the Hindus. Third, it would be dangerous to let them have it. An old Mohammedan saying has put it thus: "As a knife in the hands of a monkey, so is education in the hands of a woman."

How different things are today! Not only are girls receiving primary and secondary education, but they throng the halls of women's colleges which, under the influence of Christ's spirit, have been opened for them. The Christians of the West know how great is that need,

not only in China, but in the entire mission world, and, in order to meet it, they are establishing Christian schools and colleges for girls. When woman will have been lifted to her full measure of dignity and power in the nations of the Nearer and Farther East, how deep will be her debt to institutions like Constantinople College, Isabella Thoburn College, the Woman's Christian College in Madras, Ginling College in Nanking, and the North China Woman's Union College in Peking!

2. The day of specialization has arrived in higher education in the mission fields of the world, just as in Western universities. Pick up a catalog of, say, Shantung Christian University, and you might think you had in your hands a catalog of McGill or Toronto, of Yale or Leland Stanford, of Vanderbilt or the University of Wisconsin. Here you have a syllabus of The School of Arts and Science; a few pages along comes the School of Theology; then some pages farther on are the School of Medicine, the University Hospital, and The Training School for Nurses; and, finally, the Extension Department of the University. For each of these departments of instruction, highly trained specialists are necessary. President Edwin C. Jones of Fukien Union University names some of the specialized educators needed today in mission work as follows: mechanical, civil, and sanitary engineers, architects, agriculturists, musicians, educationists, linguists, scientists—chemistry, physics, biology, etc., medicals, nurses, domestic scientists, political scientists. And the list might be extended.

3. A third tendency is towards union enterprises in higher education. The value of this in efficiency, economy, and inter-denominational morale is so obvious that

one wonders there has ever been any other plan. And yet, how far the Church abroad is ahead of the Church at home in all matters of unity and cooperation! At any rate, there is no better field for union undertakings than mission colleges and universities. Shantung Christian University, to which we have just referred, is but one of five such institutions in China. In the work of that University nine missionary societies—British, Canadian, American—are cooperating. And in other mission countries there are many instances of similar united effort in higher education.

Christian missionaries pioneered higher education in non-Christian lands. For some time they held a monopoly of it, but gradually governments have entered the field and are pushing all grades of education with vigor. This fact does not argue for withdrawal of missionary effort. On the contrary, the work of Christian education is especially needed to offset the influences of the purely secular education of the government schools and colleges. Even yet, nearly all the education that is to be had in Africa is offered by the Christian missionary. Fully a quarter of the students of college grade in India are in Christian institutions. Some one has said that you could almost write the history of education in India by writing the biographies of a few missionaries. The only college education available in West China is that given in a Christian university. Almost all the high school education that is open to the girls of all China is in mission schools. And as for colleges for women, no land outside of Christendom can boast of one, except those that are being maintained by Christians. This is a marvelous trust that God has committed to the hands of Western Christians,

that so much of the leadership of the non-Christian peoples is held for a period of years under the influence of the Christian schools and colleges before taking up the solving of the problems and the guiding of the destinies of their nations.

III. BEYOND THE CAMPUS

By no means all of the education given by the missionaries is confined to the classroom and the campus. Every contact into which the missionary comes with the people is an educational opportunity. There are three agencies in particular through which, without the medium of a school, instruction is widely given.

1. One of these is literature. Not only the literature prepared for school or college use, but pamphlets and books translated or originally written for a great variety of purposes, from a picture card or a leaflet all the way to a complete copy of the Bible, all have great educational value. The next chapter is devoted to this subject.

2. Another is the Christian home. It preaches the gospel, and it also promotes knowledge,—less vocally than some other methods, but no less effectively. The very contents of the missionary home—not the human contents, but the furniture, the dishes, the utensils, the pictures, the piano, the victrola—everything about the place is liable to be plastered with interrogation marks by a curious visitor. At least everything is a talking-point for education if the missionary cares so to use it. It has already been shown that the home of the missionary may be an eloquent object-lesson in orderliness and cleanliness and hygienic efficiency and a very demonstration center of household science. That is all part of its

educative value. It is likewise a continuous display of Western notions of chivalry.

3. A third agency having powerful educative value is that of lectures given to general audiences. Many missionaries employ this as a method of public education, sometimes using lantern slides to illuminate the subject. These lectures have to do with a wide variety of themes covering religion, science, health, art, architecture, civics, agriculture, industries, and so forth.

A striking illustration is offered by Professor C. H. Robertson, science expert and head of the lecture department of the Y. M. C. A. in China. When he gave up his chair in the engineering faculty of Purdue University in Indiana and became a missionary to China, it was with the hope that he might, through scientific lectures, form contacts of friendship and good-will with the educated classes and help forward the great wave of reform and twentieth century progress in that country. All this he has done. He has become one of the best known and most richly admired men before the public eye of China. The highest officials honor him. He has been a personal friend of the three Presidents of the Republic of China. He has probably spoken to a larger number of educated people than any other visitor to the country has ever done. His addresses are called "Demonstrated Lectures," for he takes with him an elaborate electrical and mechanical apparatus, the equipment for each lecture being valued at about $2,000. The gyroscope and its applications, for example, is a favorite subject of his. Other subjects are the airship, wireless telegraphy, light, and public health. The lectures Professor Robertson has given have not only enlightened and thrilled and dumb-

founded vast audiences from one end of the country to the other; they have also proved the starting point for popular educative movements of great significance.

Professor Robertson is a missionary in every sense of the term. The purpose and results of his lectures fall within the missionary function of Christianity. Moreover, the Christian spirit breathes in all his work, and he frequently gives Christian apologetic and even evangelistic addresses to close his lecture series. He is a tireless personal worker and it was through his influence that Dr. Chang Po-ling, the greatest Chinese educator of North China, was brought to Christ.

Some of the most fascinating pages in the romance of missions have been written by missionary educators. A thousand interesting tales might be told of the work done by as many different teachers in the various mission fields. We must limit ourselves, however, to the single example of "Long Jim" Stewart of Lovedale, and his long furrow.

An awkward, overgrown lad of fifteen or so was plowing one day in a field in Perthshire, Scotland. He could plow a straight furrow, but this day he was finding it hard to keep his mind on his job. The horses slackened their pace and finally came to a dead halt. But the boy seemed not to notice. He leaned on the handles of the plow still puzzling over the question of the use he would make of his life. At last he straightened up and said, "God helping me, I will be a foreign missionary. Giddap!" He took a firm grip on the handles, and the horses moved on. From that day he never wavered in his purpose. In the world's great harvest field, James Stewart plowed a clean, straight furrow to the very end.

He went up to Edinburgh University in due time and later to the University of St. Andrew's. Then he studied theology in New College, Edinburgh. He was not brilliant, but he meant business, and his course was creditable throughout. He had grown into a tall, straight fellow of six feet, two—"Long Jim," they called him at college. But he was no less conspicuous for the impression which his strong, clean, aggressive manhood made on his fellow-students. He had the natural qualities of a leader.

He was deeply influenced by reading David Livingstone's travels and made up his mind that, God willing, he would follow in the steps of the great missionary-explorer. When Livingstone had been home on his first visit, he had thrown down this challenge to his countrymen, "I have opened the door; I leave it to you to see that no one closes it after me." Long Jim decided he would go out and hold the door open.

He succeeded in forming an influential committee known as the New Central African Committee, "with a view to turning to practical account the discoveries of Livingstone, and to open a new mission in Central Africa." At last, in 1861, in the company of Mrs. Livingstone, who was then returning, he sailed for Africa. For two years he explored the field, pressing into a good deal of new territory, and sent back this message, "It can be accomplished." He returned to Scotland to give information, get money and men, and secure a good home backing; then hurried out again to Africa to take up in earnest the great task to which he had devoted his life.

His great aim was "to uplift the native by touching him at every point, instructing him in all the arts of civi-

lized life, and fitting him for all Christian duties." He had very crude material to work on and a complex of difficulties such as few missionaries have had to overcome. His ideas took shape in the developing of an educational institution at Lovedale, near the eastern boundary of Cape Colony, as it was then known—though his heart seemed to be set on working farther up, in Nyasaland. The natives were living in savagery; they knew so little of industries that when given spades, they insisted on holding them by the business end and striking the earth with the handle. Stewart realized that any suitable form of education for them must, not only implant knowledge, but include "a practical training of brain, eye, hand, and heart." In his imperial mind, Stewart was ambitious for an intertribal, interchurch, and interstate university where the most gifted of the natives might receive an education that would fit them for the higher walks of life. But the fundamental need he saw was industrial training. The "Lovedale Method" at once began to take shape, experts were brought out from the homeland, and a "hive of industries" of many sorts developed. In addition to the usual branches that belong to liberal education, farming, carpentry, wagon-making, blacksmithing, poultry-raising, bee-keeping, brick-making, shoe-making, and forestry all were taught; music, also, and printing and telegraphy were added in time. Native girls were admitted and trained in the domestic arts. All the Protestant denominations at work in South Africa finally welcomed the institution and sent up for training some of their best boys and girls.

The success of Lovedale became a byword and three years after he had begun work there, Stewart was called

on to found another institution of the same sort at Blythswood in Fingoland. There were few Christians among the Fingo tribe, but when Stewart arrived, he found a great gathering of native men, women, and children, with the missionaries of the district; and on a table out on the open veldt, where the meeting was held, there were piled about seven thousand dollars in silver. One of the orators of the day, an African, said, pointing to the money, "There are the stones; now build." Stewart built. Soon there were roads, gardens, model farms, and a neat village. The school was planted beside the church, according to Stewart's method, and a second Lovedale came into being.

While at home on a furlough, he was present at the burial of Livingstone in Westminster Abbey. It occurred to him that the best monument to the memory of the distinguished missionary would be the establishing of a mission in Nyasaland, which would be known as Livingstonia and would be established on Lovedale lines. The idea took hold quickly, money was raised, and a medical missionary and four artisan missionaries made up the expedition, which was led by a naval officer loaned by the British Admiralty. They brought with them in sections a steamer, the *Ilala,* which was transported sixty miles by a thousand native carriers from the upper Zambesi River to Lake Nyasa, where it was assembled and launched, a pioneer in its way, for it was the first steamer ever seen on an African lake. The men had been chosen, and all the plans laid by Mr. Stewart, though he could not join the party until a year later. But he did come then, and with him seventeen Europeans and four of his Lovedale students who had volunteered for the difficult

pioneer work. The Blythswood experiment was repeated, and in fifteen months Stewart was able to return to his work at Lovedale.

But Stewart was not done yet. In 1890 he established another similar mission—church, school, village, and farms in East Africa. It was called, "the last of his picturesque missionary enterprises." But at the age of sixty-eight, he offered his services to the General Assembly of his Church for new tasks of the kind, if only the Church would move forward to larger undertakings. It was to be one of the most hazardous and difficult of all his expeditions. All the perils that beset Livingstone were faced by Stewart. He was a frequent victim of the terrible African fevers that cut down the expeditions of the explorers and fill the missionaries' graves. He underwent the severest of hardships,—a missionary hero if ever there was one. But his constitution was of iron, and he came through it all with the utmost good humor and the quiet confidence of the man who is on God's errand. He wrote on one occasion, "The hardship, fatigue, fever, and hunger I have suffered are nothing in comparison with the end to be gained." He was in his seventy-fifth year when he came to the end of the furrow, and most of it had been through new, unbroken ground.

James Stewart pioneered medical missions in several parts of Africa. He was a great preacher and evangelist. He was an author of parts. As an explorer, he has been likened to Livingstone. As a statesman, his name has been linked with that of Cecil Rhodes. But he stands out preeminently as an educator. Men have compared him in this connection with the great Alexander Duff of India. Lovedale, Blythswood, Livingstonia, the

East Africa Mission,—these great institutions, wonderful in themselves and valuable as models which have been followed far and wide in foreign missionary work, are his monument. And what now would make the most appropriate inscription to write over a man of the many gifts and the varied achievements of this pioneer? Those who planned the simple tombstone that marks his grave at Lovedale covered all that could be suggested when they had chiselled in the marble these words, "James Stewart, Missionary."

V. THE OPPORTUNITY OF THE HOUR

From the opening of the first missionary schools, the work of education has been one long chapter of opportunity invitingly presented and in the main faithfully improved. But sharper and still more alluring is today's opportunity than that which has been faced in any earlier day.

1. First of all, there is the opportunity to rise to the widespread demands for Western education. Traditionally the Orient has reverenced learning. Its peoples are struggling to work their way into modern, progressive nations, and they know that they cannot advance without education.

2. There is the opportunity to meet new national requirements with appropriate instruction. The education that is given must be Orientalized in Asia and Africanized in Africa.

3. This suggests the opportunity of setting the highest standards of education. They have never been low in the mission schools and colleges of any nation. But

today, if they would set patterns for government systems of education, they must be scaled still higher.

4. The opportunity to influence the nations of the East while they are in the plastic process of change is solemnizing, because of its magnitude and because it is transient. A new order is emerging. The dead past is being left to bury its dead, and the face of the Orient is set to the future. What an opportunity for the educational missionaries who are on the ground today and those who will go out tomorrow!

5. We must not lose sight of the opportunity to provide instructors to cope with the great mass movements towards Christianity, the greatest of which is taking place in India. How can the Church take in these multitudes and make no provision for their instruction? Some missionaries are gathering simple village folk, ignorant men and women, into temporary schools, teaching them for three months, sending them out to pass on to others what they have learned, and then calling them back for another three months of training, and so on. One can easily see how pitifully inadequate are such measures. The missionaries of one Church are sending back every year one hundred and fifty thousand outcastes who come up to be taught and baptized; there is not a single person, foreign or Indian, who can be spared to instruct them. Unless we are prepared to have the doors of the greatest opportunity that has ever come in the missionary expansion of the Church shut in our faces, never to be opened again, we must hasten to multiply Indian Christian teachers.

6. Then there is the opportunity of promoting a better understanding between East and West. As the contacts

multiply between the races, so do the points of possible friction. Who will mediate?

Now, as always, only perhaps more significantly than ever today, there is the opportunity of the Christian school and college to touch life at its most impressionable stage, to mold character, to display the kindliness and serviceableness of Christianity, to reach the homes of the students, to leaven national thought, to develop a public conscience for social reform, and to lay foundations for the whole superstructure of the Church in the mission field.

How far from the mark, after all, was Prince Feisal in what he said about Christian education in mission lands?

IV

THE ROMANCE OF THE PRINTED PAGE

CLOSELY after education there follows the work of providing a Christian literature for the people of mission lands. Each of these undertakings is the complement of the other. It would be a piece of folly to furnish an elaborate literature if the people for whom it is intended were not made capable of reading it. It would be a folly just as great to make them literate and eager for knowledge and then not supply them with things to read. It would leave the mind "all dressed up, with no place to go." Dr. J. P. Jones, of India, declared this work to be "the highest branch upon the missionary tree, and will become the most fruitful and possessed of the most valuable fruit if the enterprise is properly conducted."

I. PRODUCING THE WORLD'S BEST SELLER

The Bible is the world's "best seller." In the year 1919 thirty-five million copies of the entire Bible, or parts of it, were turned out of the presses in various countries. What novel, whether the craze of the hour or a classic work of fiction, what other book of any sort racing through a score of editions could compete with that record? The popularity of the Bible is well-nigh universal. Canada buys more copies of it than of any other book. So do the United States and Great Britain. So do China and other non-Christian nations.

1. *Fundamental importance of Bible translation.* The first and foremost missionary duty is the translation of

For one hundred years the American Press at Beirut, Syria, has been printing and distributing Scriptures. On the backs of these carriers is the leaven of Christian literature which will spread throughout the Near East. There are two hundred mission presses in the world producing Bibles and a wide range of Christian literature.

the Christian Scriptures. Mrs. Helen Barrett Montgomery says that Bible translation is "the most fruitful accomplishment of the nineteenth century." Most of all has this been true of the missionary developments of the last century.

We speak of the countries around the eastern end of the Mediterranean as "Bible lands." In a sense they are. But in a fuller sense Britain and her colonies, the United States, and the countries of Protestant Europe are Bible lands. These nations in full possession and free use of the Christian Scriptures are, in a sense, their trustees and distributing bases. Mr. Joseph Choate claims that "it is the great destiny of England and America to carry the Bible to the earth's remotest bounds."

2. *The work already done.* The great majority of the world's population now have the Bible in their own tongues. The opening of the nineteenth century found the Bible translated into twenty-eight languages. Today 456 of the world's languages have received the written Word of God. The Bible complete is in 112 of these languages, the New Testament in about the same number, and one or more books of the Bible in the remainder. One can hardly conceive what a herculean task this work of translation represents. It means a thorough mastery of the spoken language to begin with; then, in a great many cases, it involves the reducing of the language to writing; after that comes the long, back-breaking grind of rendering the words of the Bible into the vernacular, in accurate and dignified, yet simple and idiomatic terms.

Very often the first missionary to enter a language area is faced with the necessity of this translation. Robert Morrison, the pioneer missionary to China, translated

the Bible into Chinese. Judson translated it into Burmese; Hepburn, Brown, and Green, into Japanese; James Chalmers, into one of the languages of New Guinea. Robert Moffatt gave it to the people of Bechuana; and Pilkington, to the Baganda. The list might be vastly extended, and the task of even enumerating those who have made revisions of the work of those earlier missionaries would be almost hopeless.

What the world owes to these great men of letters can never be told. The very by-products of their work, the contribution to linguistic knowledge, the production of grammars and dictionaries, the unfolding of the capacities of a multitude of languages, the mental activity and enlarged outlook on life that always follows in the wake of the Bible, the stimulus to literature have been priceless. But their eyes were fixed on a greater goal, the revealing of God to men. "Now let me burn out for God," cried Henry Martyn, when he reached Persia after his long, painful journey. He threw himself feverishly into the further study of Persian and then began his work of translation. It was a race against death, for he knew that the hand of a fatal illness was on him. In seven months he finished the New Testament, gave three months more to making beautiful copies of it, and then burned out. But the lamp of Christian literature that he lighted is shining still and showing Persia the way to God.

3. *The unfinished task.* But the end of Bible translation is not yet. Many revisions of existing versions are needed, such as the one now being made in Korea. As time goes on this need will become more apparent. Out

of the 456 languages into which some part of the Bible has been translated, 344 have yet to receive the *complete* Bible. Many other languages not only await the Bible, but must first be reduced to writing. Especially is this true of Africa, which is a very Babel of tongues. A recent investigation discovered seven hundred different tribes and sub-tribes in equatorial Africa. "In most of their tongues, the first rudiments of translation work remain untouched." [1]

Pick up your own favorite copy of the Bible. It is a beautiful volume, and you are proud of it. Bound in genuine morocco, is it? Well, do not forget that there are very few Bibles in Morocco. Probably it is printed on India paper. But remember that nearly ninety-five per cent of the people of India are not able to read the Bible and that the majority of them have no one even to tell them its story. It is stitched with Japan silk. But keep in mind that two thirds of Japan's population have yet to hear the message of that precious book of yours.

One special task may be mentioned, which is comparatively simple, but which holds immense possibilities. China is adopting a new alphabet of thirty-nine phonetic symbols. A strong reason for the great illiteracy of the Chinese has been the staggering difficulty of mastering her thousands of ideographs, or Chinese characters. In adopting this simplified alphabet, the Government of China has asked the Christian missionaries to promote its use through their seven thousand centers of work. They have leaped to the task. A woman missionary of the China Inland Mission has been set apart for the

[1] *Uganda Notes*, October, 1920, p. 156.

preparation of textbooks. Hardly was her first primer ready when the Government of Shansi Province sent in an order for 2,500,000 copies. As soon as the Bible is translated from the Mandarin into the new script, millions will be able to read it. The missionaries are bending every energy to instruct the Chinese Christians and are aiming at a Bible-reading Church, such as was possible for the Koreans because of their easy phonetic script.

4. *Work of the Bible societies.* Bibles with us are plentiful and cheap. But at the beginning of the nineteenth century, they were comparatively scarce and dear. In some parts of the United States and Protestant Canada as well as of the British Isles, they were hardly to be found. The difficulty which a little Welsh girl had in securing a copy after saving her pennies for years and then walking twenty-eight miles to a bookstore, led to the formation of the British and Foreign Bible Society in 1799. The Society grew rapidly, many auxiliaries being established in Britain and on the Continent, and from it sprang two other societies of a similar sort, the National Bible Society of Scotland and the American Bible Society, the latter society being formed in 1816. Agencies of the Societies are established in the various mission lands.

In three ways help is given to the missionary forces by these Bible Societies. They help, financially and otherwise, in reducing languages to writing, in making translations of the Bible or portions of it and in holding linguistic conferences. They publish the Scriptures free of cost to the missionary societies. They assist in the various means of distribution, such as sales centers and colportage.

II. FIFTY-SEVEN VARIETIES OF LITERATURE

The Bible is by no means the only literature required by the mission field. In fact the range of material to be provided is almost as wide as the range of wholesome literature needed by Canada and the United States and much of it must be provided under missionary auspices. We shall mention four main divisions.

1. *Books, pamphlets, and tracts on the Christian religion.* For the persuasive presentation of the Christian faith, for the building up of Christian life, for the interpretation of the Bible, for the development of character, for the direction of worship, and for the work of Sunday Schools and other agencies of the Church, a vast amount of printed material is needed.

First may be mentioned literature designed to explain Christianity to non-Christians. This runs all the way from simple leaflets such as are used extensively among Moslems and distributed at religious festivals in many lands, to treatises in book form for well-educated readers, like Farquhar's *The Crown of Hinduism* and Hogg's *Christ's Message of the Kingdom.* It includes also the important books prepared originally for a Western constituency, such as Simpson's *The Fact of Christ* and Fosdick's *The Meaning of Faith,* which has been translated into seven or eight different languages.

Books of devotion are greatly in demand and are eagerly read not only by Christians, but by many non-Christian Orientals. The mystical mind of India responds quickly to Thomas à Kempis' *Imitation of Christ,* and the books by Andrew Murray and S. D. Gordon.

The literature of worship is much needed, especially

prayer-books and hymn-books. Christianity is a religion of joy and of praise and has always found expression in song. One of the first provisions the missionary makes for new converts is the translation of some well-known Christian hymns. Some are to be found in hundreds of languages.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the strain of praise away.

Better still, many Christian hymns are written by native pens and set to native music.

The Church in the mission field needs a great deal of literature expounding the Christian Scriptures. For example, commentaries on the Bible are produced in various vernaculars, such as those prepared by Dr. J. J. Lucas in India, the one recently produced in Arabic on the Old Testament, and the one authorized by the various missionary bodies working in China. These are indispensable. Concordances, too, are needed, like the one prepared by the famous surgeon, Dr. George E. Post of Syria.

The missionary finds it necessary to provide literature for the various agencies of the Church. With the help of the Bible and tract societies, he prepares Sunday School lessons, pictures, and teachers' helps. The World Sunday School Association puts out a great deal of literature of this kind. The young people's societies also must have literature for their special use. Certain classes of workers, such as evangelists and teachers, profit by having their own specially prepared literature. McKee's *Suggestions for the Evangelistic Campaign* has been very useful in India.

Christian books in story form are, of course, immensely popular. Bunyan's *Pilgrim's Progress* has been translated into more than one hundred languages, including five languages of the Melanesian Islands. Sheldon's *In His Steps* has also had a wide sale. Other novels which have a Christian bearing like *Pollyanna* and *Ben Hur* have caught the popular fancy. Many short stories, some translated, some original, are printed in leaflet form and are eagerly devoured. The parable was a favorite medium of our Lord's, and it is just as congenial to the Oriental mind today. A much wider use of the story, whether true or allegorical, as a means of presenting Christian truth is certain to be made in the future in all mission lands.

Special literature is always desired for women and children; but as yet far too little has been done in this field, partly, perhaps, because so few women could read. What has been produced, however, has been highly useful and much appreciated.

Mrs. Donald MacGillivray of China was speaking recently before an audience in Boston. Among other things she said that in all China there is only one picture book for children. "When she had finished speaking, she was asked what book she would choose above all others to make for Chinese children. Without hesitation she said a *Child's Life of Jesus, Illustrated.* As soon as the meeting was over, a lady hastened forward with her chequebook in hand. 'It isn't necessary to pay for it now,' said Mrs. MacGillivray. 'It will take several months to secure the Chinese writer and an artist who will draw the pictures.' 'I might die on the way home,' insisted the lady, 'and I want the privilege of publishing that life of

Jesus for little children.' The three hundred and fifty dollars which she gave compensated writer and artist and paid for the first edition of one thousand copies. The sale of the first edition will provide funds to issue the second edition." [1]

There are other fields in which literature is needed for the Christian church in the mission field—catechisms, sermons, biography, Church history, ethics, missions, etc., but we do not dwell on these here. We must, however, call attention to the growing demand for literature dealing with social service. Professor D. J. Fleming's writings for use in India, especially *Social Study, Service, and Exhibits,* have been most useful and furnish a good standard for this sort of literature in other mission fields.

2. *Christian periodicals and newspapers.* Not a little of the Christian literature that is needed in the mission field can best be presented in periodical form. In this way a good deal that would otherwise have to come out as leaflets can be consolidated and preserved. Departments for children, for women, for daily devotions, and other features can be maintained. Current news of religious and general interest can be related while it is fresh. Regular activities and special campaigns can be conveniently directed. Christian leaders of the language area that is served can exchange views. Like all forms of missionary work, the burden of editing and publishing such periodicals should be borne increasingly by leaders of the Church in the mission field.

There are printed in mission lands a number of Christian periodicals which are of much value both to the

[1] *The Bible and Missions,* Helen Barrett Montgomery, pp. 219-20. This book contains an excellent survey of the subject treated in this section.

leaders of the Church in those countries and also to students of missions in the West—periodicals like *The Indian Witness, The Chinese Recorder,* and *The Japan Evangelist.* Some magazines are designed for educated non-Christian readers, while others, such as *The Christian Patriot,* published in English at Madras, are for the better educated Christian readers. *The Indian Ladies' Magazine,* edited by an Indian Christian woman, represents "the climax of artistic taste and editorial skill among independent Christian magazines."

The Christian daily newspaper has made its appearance, too, in mission lands. In 1921 *Great Light Daily* was established in China by leaders of the Chinese Church. Zululand boasts two Christian newspapers, *Ikwesi* and *Ilange,* printed, of course, in Zulu; but most of the mission fields have no Christian newspaper. In the city of Madras, Theosophy has two daily newspapers, but Christianity has not even one in the whole of India.

In Japan there has developed a new and rather spectacular form of Christian literature, issued in periodical form. A shrewd American missionary, Albertus Pieters, conceived the idea of using the Japanese daily press to convey Christian truth broadcast. Beginning in 1911 he put the idea into vigorous practise. First of all, he secured space, at advertising rates, in the ordinary secular press, utilizing this to put the elementary truths of the Christian religion before the public and to solicit further inquiry. All such inquiries were carefully followed up, with the result that not only were individuals converted, but numerous groups of such converts were established in places where there were neither missionaries nor Japanese evangelists.

In one province alone—Oita, with an area of two thousand square miles, newspapers go to approximately one fifth of the homes. From this province more than seven thousand five hundred applications for information about Christianity have been received, one hundred and twenty persons have been led to profess Christ openly, and six or seven groups of these new believers hold services on Sunday without the presence of a minister.

Not only is this the most rapid of evangelistic methods: it is also the most economical. "In short, it offers at present our best hope of rapidly, effectively, economically, and simultaneously bringing the gospel to the Japanese public. One fourth to one fifth of the population is directly accessible, and this one fourth is so distributed and so influential that to reach it is practically to reach the entire people."[1]

This method of newspaper and correspondence evangelism has been tried out successfully in Tokyo and other cities of Japan proper and Formosa. Under the direction of Dr. A. L. Warnshuis it has been begun in China, while Dr. Zwemer has started it in Egypt. Some newspapers are ready to insert articles, not as advertisements, but along with other contributed or selected material. "A Tokyo newspaper ran the *Life of Christ* in serial form a few years ago; and an Osaka newspaper ran two prize novels as serials. Both were by Christian writers, one of them dealing with the power of prayer."[2]

3. *Textbooks for mission schools.* One of the first necessities in literature faced by the missionary in a new

[1] For a full account of this plan, see *Seven Years of Newspaper Evangelism in Japan*, which may be secured from the Association for Newspaper Evangelism, 25 East 22nd Street, New York City.

[2] *The Bible and Missions*, p. 213.

field is material for the schools. All the many textbooks that go to make up the curriculum of the schools are an absolute necessity if education is to be given at all. The first missionaries in any field have found that if such books were to be had, they themselves would have to make them. To pioneer education means to prepare textbooks. Even in cases where the governments of mission lands prepare such texts, these books are of a purely secular character, and consequently there is a responsibility upon the missionaries to provide a good many of the textbooks used in their own institutions. Many a missionary would be entitled to fame on the single ground of his achievements in producing such books.

The task is enormous, particularly in view of the greatly diversified and highly technical nature of the broad modern education which the missionary is introducing and developing. One of the greatest difficulties is the absence in the languages of the non-Christian world of a vocabulary for the different branches of education. Terms have to be created. Imagine the problem of Dr. Avison, of Korea, for example. While still carrying on his other work, he translated into the Korean language textbooks on pathology, diagnoses of diseases, skin diseases, bacteriology, surgery, advanced physiology, not to speak of other textbooks and technical writings which he found it necessary to produce. Think of the ingenuity and learning that would be required to evolve a technical lingo in these subjects for a people to whom many of the very ideas were new. So great is this difficulty in China that there has developed a joint Committee on Terminology, representing various educational and scientific bodies and backed by the Chinese Government and

the China Medical Board. This committee's work is to determine fixed universal forms for scientific terms.

4. *General literature.* When we come to books and pamphlets which are not distinctly Christian, the scope of the literature needed is almost as broad as the range of classifications in our public libraries. The Board of Missionary Preparation has drawn up a list of the kinds of literature which missionaries should see are made available in their respective areas.[1] In addition to the varieties we have already mentioned, one finds in this list the following: history; philosophical and scientific works —both technical and popular; sociology—community betterment, etc.; works on reforms—temperance, purity, etc.; fiction and stories with a Christian tone; art and music; poetical works; medical literature—technical and popular, personal hygiene, sanitation, etc.

Now it may be asked, why on earth should these hard-working missionaries trouble themselves to provide pamphlets and books on history, poetry, art, and these other subjects? To this we would make four replies:

(1) It is Christianity's business to satisfy the mental hunger it awakens. Life more abundant demands more and more literature.

(2) It demonstrates that Christianity goes among the nations not to attack and demolish religions and customs, but to introduce constructive ideas and wholesome enterprises,—that it is not in the wrecking, but in the building business.

(3) Much of this literature is necessary if the Christian churches are to become strong, intellectual, and self-

[1] *The Preparation of Missionaries for Literary Work*, pp. 10-11.

reliant and lead in moral and social reforms in their nations.

(4) It is a counter-irritant for the antichristian propaganda and the immoral literature that is pouring into the East and is being pressed on the population as fast as the missionary and other agencies can produce readers.

III. THE PARTS OF THE MACHINE

All that has been said thus far will suggest that the plan of producing Christian literature and putting it into the hands of the people in all lands must be a dreadfully complicated business. But really the mechanism is fairly simple. To see how this vast work is being done, let us take the machine apart. It is in four sections: Supervision, Authorship, Publication, and Distribution.

1. *Supervision.* Literature is a branch of missionary effort that lends itself easily to duplication of effort and wastage of time and money and personnel. In order to avoid the multiplying of presses and the scattering throughout single language areas of many books and tracts and periodicals of the same sort, Christian literature societies have been established in the great mission fields to serve the needs of all bodies.

Back of these large movements in individual mission fields, we see looming up a yet larger agency. At the World Missionary Conference in Edinburgh in 1910 there was formed a Committee on Christian Literature, with European and North American sections. This committee, under the efficient chairmanship of Dr. John H. Ritson, has been striving to coordinate the literature projects and methods in all mission lands and to impress

upon home churches the importance of Christian literature in mission fields. The work of this committee is now being transferred to a department of the new International Missionary Committee, which will seek to harmonize and unify various forms of foreign missionary effort, including literature. Under the counsel of this central body, the denominational and national movements will tend to consolidate their presses, their publication programs, and their literary specialists.

2. *Authorship.* In the matter of books that need not be translated but only transferred to mission lands, the questior of authorship takes care of itself.

But, as we have seen, there is a vast amount of literature that must be either translated or newly created. Sometimes the missionaries who do this are Hobson's choices, being the only workers in a new field. Sometimes, because of their abilities, they are specially detailed to devote all or part of their time to literary work. Dr. Ritson says that no missionary society working in China has failed to contribute writers in Chinese and English. A list of the major translations made by a medical missionary, Dr. W. E. Macklin of Nanking, includes eighteen titles, among them Motley's *Rise of the Dutch Republic,* Green's *History of the English People,* Henry George's *Progress and Poverty,* Tarbell's *History of the Standard Oil Company,* Henry Ford's *Little White Slaver,* and biographies of Wyclif, John Wesley, and Thomas Jefferson. The Young Men's Christian Association has set apart some of its most talented missionaries for literary work, men like J. N. Farquhar, Kenneth J. Saunders, and the late Howard A. Walter in India, and D. Willard Lyon in China.

The missionary societies are eager to swell the ranks of these literary specialists. Here and there among their candidates are college men and women with an evident skill in writing. They are being encouraged to develop this ability through special courses and through practise, with a view to their giving themselves mainly to literary work, should that be deemed wise after they have worked for some time on the mission field.

In the long run, though, the work of Christian literature in mission lands will be done mainly by their own sons and daughters. Some of them already have made notable contributions, while much of the work produced by missionaries would not have been possible without native collaboration. There is unlimited talent there, either ready or else waiting to be trained and trusted, for the production of a great deal of indigenous Christian literature. Nations that can produce Liang Chi Chao, the most popular writer in China, and Tagore, idolized throughout India and famed abroad, have genuine literary capacities. In these and other non-Christian lands, Christ has followers whose gifts in literature have been consecrated to him,—men like H. L. Zia, the graceful, lucid writer of prose both in English and Chinese, and N. V. Tilak, the sweet singer of India, both of them recently removed to higher service, Mrs. S. Satthianadhan, editor of the first magazine for women in Asia, and Col. Yamamora, of the Salvation Army, whose *Gospel for the Common People* has been sold to sixty thousand Japanese. Many of the graduates of mission colleges are finding their careers in literature or in the work of publishing houses and so are helping in the spread of Christian ideas. Others are qualifying now for

a life-work in Christian literature. Journalism and literary expression are being taught in many of the Christian classrooms of the East. Surely the discovery and training of native talent in literature is one of the most productive tasks of the Christian missionary today.

3. *Publication.* Thus far we have considered only the completed manuscripts as they have left the hands of their authors. How is this material to find printed form?

If you should go into the buildings of the Commercial Press, Limited, in Shanghai, you might be introduced to Mr. Fong Sec, that splendid Christian Chinese layman who is its head. You might, if you had plenty of time, be shown all over the immense plant, the largest of its kind in Asia, see its massive up-to-date machinery, marvel at the smooth efficiency with which all the work is done, learn of the scope of the output, which includes two thirds of China's textbooks, notice the clean, sanitary condition of the buildings, and get a glimpse of the progressive welfare work which is done for the hundreds of employees—a work that is equalled by few concerns in the West. Then you would want to be taken back to Mr. Fong Sec to congratulate him and express your admiration. "Thank you very much," he would reply, "but do you know how this plant started? It was founded by a few Christian Chinese who learned the business in the Shanghai Presbyterian Press." You could leave the building feeling that you had seen the finest commercial printing house in the entire mission world.

It is in plants like this, commercial houses and mission presses, that Christian literature is printed and bound on the mission field. Most of the mission presses

are quite small, but some are of large proportions. Some are union enterprises in which two or more societies share. The Nile Mission Press at Cairo is a rapidly growing center of distribution for Christian literature throughout the entire Moslem world. Its latest report lists over three hundred publications. There are sixty-four mission presses in India, sixty-two in Africa, thirty in China, not to mention other mission countries.

To cover adequately the whole range of Christian literature on the mission field, workers of gifts and training far different from those of authors are required. Practical printers are needed; men who know the technique of bookbinding are needed; business managers, expert in office and sales management are needed; also bookkeepers and stenographers.

4. *Distribution.* We now have our Christian literature written, revised, set up, proof-read, printed, and bound. The next part of the process is getting it into the hands of the people. Some of it goes out naturally through the book trade. But there is no such thing as a book trade in most mission lands, and where there is such, the literature is mostly books of a general character; so that this avenue accounts for only a small fraction of the literature that is distributed.

Another means of distribution is the book depots or depositories, which are maintained at various centers by the book and tract societies. These are indispensable as convenient centers from which missionary workers may secure their needed supplies of literature.

Colporteurs and Bible women have been called "traveling book depots." There are not words to describe the faithfulness or recount the successes of these self-

forgetting, patient, plodding, and often resourceful men and women. In the busiest bazaars, along the wayside, in remote villages, at heathen shrines and festivals, and on the very rim of forbidden lands these tireless workers are loyally at their appointed tasks.

The Nile Mission Press makes extensive use of colporteurs. Mr. Archibald Forder, well known for his pioneering work in Arabia, has recently joined the staff, with headquarters at Jerusalem. There he will oversee the bookshop and superintend the colportage work.

But it is the missionaries who are the chief distributors of Christian literature. In their stations many of them keep supplies of Bibles and certain tracts and samples of other printed material. They see that their native fellow-workers are alert for the distribution of this literature, and they improve their own opportunities, especially in their itinerating work, to promote its circulation.

In spite of the generosity of the Bible Societies and the various tract and literature societies, this work is not self-supporting. It cannot be. The expenses are very heavy, the prices charged are very low—often representing the bare cost of publishing or even less—and, although it is a general rule to sell rather than to give away, a good deal of literature is of necessity distributed without charge. The money to finance this work comes from grants from the various missionary societies. A more richly productive investment of missionary funds could hardly be made than a gift for Christian literature.

IV. THE PRINTED PAGE SCORES SIX

There is neither time nor desire for rivalry in the mission field. However, let us see what there is about

literary work which makes it distinctive and gives it a prior place for the attaining of certain missionary ends.

1. It commands a sustained, intensive hearing of the gospel. One may listen to a sermon or to the conversation of a Christian witness and be unable afterwards to recall what was said. The exit door of the attention often stands as wide open as the entrance door when one is listening. But when the message is there, in a book in one's possession, to refer to day after day, and to ponder night after night, one is not at the mercy of distraction or a short memory.

Take the case of Syngman Rhee. He had been accused of being a revolutionary and had been thrown into prison by the Korean Government. In his unspeakable sufferings and deprivations he had longed for the peace of God. He had heard many Christian sermons, he had studied in a mission school, but he could not recall all he wanted to know of the way of life. A New Testament was smuggled into the prison and there, bound and with his feet in the stocks, he would have a fellow-prisoner hold the book open before him, while another mounted guard to warn of the keeper's approach. Rhee was converted. He began to witness to those around him, and several of the prisoners were converted also. Even the jailer asked, "What must I do to be saved?" like the Philippian jailer of old, and he too believed. When Rhee was moved into better quarters, he formed a class of thirteen boys and taught them to read, then a class of forty adults, including the jailer. One long-continued revival went on in the prison.[1]

[1] A fuller account of Syngman Rhee may be found in *Comrades in Service*, by Margaret E. Burton.

2. It is mobile and ubiquitous. It goes broadcast. It finds its way where no missionary or colporteur can go. It will penetrate forbidden territory. It is the greatest pioneer known in the missionary enterprise. It entered Korea before the first missionary went in. Its entrance is giving light in Tibet and Afghanistan. No missionary or Korean Christian worker could have reached Syngman Rhee in that prison.

A student at Waseda University in Japan, who had never been inside a Christian church, bought a Testament and through it found Christ. He wrote a book telling of what the Christian faith had meant to him and the volume has been read by tens of thousands of Japanese. Similar instances without number might be related of the influence of the written Word on those to whom the spoken Word had not come or who had not been led to a Christian decision.

Here and there in mission lands there are villages and cities which have Christian communities, with their churches and regular services, but into which no Christian worker has ever gone. Some man or woman has brought in a Testament or even a Gospel portion, received perhaps in a Christian dispensary or from a Bible woman or colporteur, and it has proved the power of God unto salvation to many.

3. It does for the growing Christian community what no other agency can do so well. To be sure, the members of the churches are built up through services and through service. But even to guide them in worship and in service they must have appropriate literature. For their home needs they require it. For personal growth in character and fellowship with Christ they cannot do without

it. And they need it—we say again—to satisfy their hunger for general knowledge and to direct the thought activity which has been awakened within them since they have come into the Christian faith. They are entitled to know the progressive interpretation of the Christian religion which has developed in the historic Church from the time of the apostles and early Fathers down to the most modern conclusions of consecrated scholarship.

4. It protects the investment in other forms of missionary work. It follows up the work of evangelism and it reinforces the work of education. It carries on in the work of medicine. When the rules of health are set down in printed articles or leaflets on diet, on the care of children, on the perils of infection through flies and other carriers, on first aid and kindred subjects, the whole reading public has a permanent possession of the principles of sanitation and hygiene. It is necessary in the realm of agriculture. When Sam Higginbottom puts out his leaflets on "Silos and Trenching," the instruction reaches multitudes far from his exhibits and fields and classrooms, and in a permanent form as well. The Y. M. C. A. and Y. W. C. A. are touching the lives of hosts of young people; but their printed messages are like long arms reaching far out to a myriad people who never saw an Association building. At the same time they are making solid and substantial the foundations of this great work in the mission field.

5. It deeply penetrates the national mind. All the other forms of missionary work are sending their leavening influence throughout the nations. But the books and leaflets, the periodicals, and also the Christian messages that are now beginning to appear in the secular press of the Orient have a peculiar pervasive power disturbing

self-satisfied serenity and arousing noble dissatisfactions and longings. There is a quiet, steady force for social responsibility and the finest patriotism in the far-ranging literature produced by the Christian missionary, and this is breaking down prejudices and preparing the way for a wide acceptance of Christ.

6. It tends to discount and displace unwholesome literature. It has been pointed out already that certain non-Christian faiths are now putting out an extensive propaganda in literature-making, in the case of some, a last stand. Theosophy and rationalism and atheism are everywhere in the field with tons of their best literature. Immoral novels, many of which would not be allowed in the mails of Canada or the United States, are scattered throughout the bookstalls of the East. They are being read and read widely. Christianity must start backfires everywhere in the form of interesting, good-appearing literature, which is also decent and inspiring and tends Christward. The Christian literature already on the ground is efficient, but not sufficient.

To the young man or woman of even average literary talent and aspiration there is an opportunity for world service in the field of Christian literature which intrigues the imagination. Who would be content in the face of it to employ that talent and gratify that aspiration in writing poems or articles or books and then, if one could carry them past the editorial defenses of the publishing houses, in laying them down upon a public that has more poetry and books than it knows what to do with! The lands that are waiting for Christ are waiting for literature and for the men and women who in God's own time can produce it.

V

PLANTERS EXTRAORDINARY

THE planter is a very ubiquitous specimen in non-Christian lands, very interesting and very useful. You will find one or more on almost every steamer sailing to Asiatic or African or Latin-American ports; you will meet them in the hotels of the port cities; you will come upon them far out in the districts,—planters of rubber, planters of tea, of rice, of cotton, of wheat, of fruits galore, all sorts of planters. But they have no monopoly of planting in those lands. For the greatest planting that is done there is the planting of the Church of the Living Christ, and the planters extraordinary are the missionaries. That is mainly why they are there; for the chief object of the missionary enterprise is the establishing of the Church in each non-Christian land.

In attaining this object every type of missionary has a part to play, but the heaviest part of the task falls naturally upon the so-called "evangelistic missionary." The expression is not a happy one, since every missionary does a work of evangelism, and it is now commonly replaced by the term "general missionary."

When we say "every type of missionary," we use a broad term indeed. We include all the many kinds of missionary worker that have been mentioned in these pages. We include also all the many types that have not been mentioned—stenographers, carpenters and builders, accountants and business agents, architects and engineers, Sunday School specialists, musicians, dentists, pharmacists, veterinarians, hospital technicians, house mothers,

librarians, survey specialists, and deaconesses. But it may be asked, are there really missionaries of all these sorts? They have been asked for in the year 1921 by the missionary societies of Canada and the United States, workers of every one of these types. The day of specialization on the mission field has arrived. All kinds of talent and training seem now to be more or less in demand.

Many of the general missionaries are clergymen. Indeed, of the men engaged in foreign missionary service, about two thirds are ordained ministers. Side by side with these ministers stand the women who are in general missionary work. Necessarily the nature of their activities is somewhat different; but the same qualities are demanded in them, for they share equally with the men in the enterprise of founding the Christian Church in non-Christian lands. What is distinctive in their work is of the largest importance and is of a sort that no others could do so well.

Most of the pioneering work in mission lands is done by evangelistic workers. In some instances, for special reasons, the doctors or the schoolmasters precede other workers. But as a rule the ministers are first to enter a new field. They break the trails. Rev. Daniel McGilvary was a type of such a pioneer missionary. A secretary of his mission board sums up his lifework in these words:

In all the marked development of the Lao Missions, Dr. McGilvary was a leader—*the* leader. He laid the foundations of medical work, introducing quinine and vaccination among a people scourged by malaria and smallpox, a work which has now developed into five hospitals and a leper asylum. He began educational work which is now represented by eight boarding-schools

and twenty-two elementary schools and is fast expanding into a college, a medical college, and a theological seminary. He was the evangelist who won the first converts, founded the first church, and had a prominent part in founding twenty other churches and in developing a Lao Christian Church of 4,205 adult communicants. His colleague, the Rev. W. C. Dodd, says that Dr. McGilvary selected the sites for all the present stations of the Mission long before committees formally sanctioned the wisdom of his choice. He led the way into regions beyond, and was the pioneer explorer into the French Lao States, eastern Burma, and even up to China. Go where you will in northern Siam, or in many of the sections of the extra-Siamese Lao States, you will find men and women to whom Dr. McGilvary first brought the "good news." He well deserves the name so frequently given him even in his lifetime, "The Apostle to the Lao." [1]

Sometimes women missionaries are pioneers. When Mary Slessor went to Africa, she began her missionary work by teaching in the day-school on Mission Hill in Calabar. But in the frail body of this little woman, who, a few months before, had been a mill-hand in Dundee, there was beating the stout heart of the pioneer. Her face was towards the interior. Her spirit could not rest until she plunged into unbroken fields of work. So, leaving her colleagues behind, she pushed on alone.

To be sure, the "general missionary" workers are not usually pioneers. In most cases they go to places where Christian work has already been begun. But always their task is exalted, always difficult, always rewarding.

In the planting of the Church in the mission field three elements are necessary: to preach the gospel, to gather the converts into churches for fellowship and service,

[1] Quoted by F. W. Bible in *The Christian Ministry Overseas.*

and to train a native leadership for their organized church life. In the first of these all missionaries share; in the other two the task is very largely one for the evangelistic or "general missionary" workers. Let us consider what is involved in these three steps.

I. PREACHING THE GOSPEL

Naturally, when we think of foreign missionary work there comes first to our minds the preaching of the gospel of Christ. It ought to. It is only one of many factors in the great task that is taking an ever enlarging number of the finest and best of our college men and women into overseas Christian service; but it is the first and foremost factor of all. Every non-Christian nation needs to be changed by the gracious dynamic of the spirit of Christ, radically changed, changed from the heart to the outermost limits of its life. All of this can be accomplished only by the power of the living Christ, "the desire of all nations"; but first, he must be made known. When a sufficient number of people anywhere receive him as the Deliverer and Lord of their own lives, he can, through them, work his mighty works in a country and a nation. But first, he and his gospel must be proclaimed to individuals.

So it is that every missionary, whether preacher, Association secretary, doctor, nurse, or teacher, is active in season and out of season in declaring the truth of Christ, not only by the eloquence of consistent Christian living, but also by the persuasive words of testimony and exposition. Every one of them is a witness, every one an advocate. Let us picture them at their task of proclaiming the gospel in private and in public.

Alexander Duff, the great Scottish pioneer of higher education in India, was one day crossing the campus of the Free Church College in Calcutta, when he met a student who was evidently in trouble. Dr. Duff was much interested in this boy, for he was one of the most brilliant in the college and had won an entrance scholarship at the age of thirteen. So he stopped and said, "There seems to be something on your mind, Banurji. What is the trouble?"

The boy looked up through his tears into the kindly face before him. "Alas, sir," he said, "I have lost my father."

"I am truly sorry," replied the president, laying his hand on the boy's shoulder. Then after a moment, "Why do you not accept God as your Father?"

This led the young Hindu to begin the study of the Bible. With open mind he put its teaching to the test. Two of his fellow-students who were Christians became his friends, and he began to go with them to an abandoned jute-mill for prayer and the study of the Bible. He also came into frequent contact with a medical member of the faculty and mainly under his influence he decided at last to become a Christian. It was only after a long struggle, however, for he came from a proud Brahman family, and he knew that to become a Christian would mean his being forsaken and despised by those whom he loved more than his life. When finally he determined to follow Christ and, taking from his neck the sacred thread that was the insignia of his high caste, he threw it into the lake, his fears were realized. His family made him an outcaste, and he was bitterly persecuted. But he did not waver.

"He that loseth his life for my sake shall find it." This brilliant youth, honor gold medalist in the first class to be graduated from the college, came to be one of the most influential leaders that the Indian Church has had. First as professor in his *alma mater* and later as a lawyer, Kali Charan Banurji became one of the outstanding men in Indian public life. He was elevated to some of the highest offices within the reach of Indians. He was one of the founders and leaders of the Indian National Congress. He was a remarkable orator and used his speaking talents far and wide as a preacher of the Christian gospel, although he remained a layman. He was Chairman of the Indian National Council of Young Men's Christian Associations, he represented India on the World's Student Christian Federation, he was one of the translators of the Bengali New Testament, he was instrumental with a few other prominent Christians in organizing the great National Missionary Society of India. And all of this brilliant, devoted leadership for the Church in the Indian Empire was made possible, under God, because an educator-missionary, a doctor-missionary, and two fellow-students had been faithful in helping young Banurji while in college to know Jesus Christ.

Kim Chung Sik was the chief of police in Seoul. He was a commanding figure on the streets of the city, tall, dignified, and always well groomed. He was also a man of force. One day he was introduced to a Canadian missionary, Dr. James S. Gale. This minister, always alert to preach the gospel to one or to many, seized the opportunity to speak of Christ, and Chief Kim accepted a New Testament and promised to read it. Little im-

pression seemed to be made upon him, however, for he was a man of determined views and a very busy official, but Dr. Gale continued to pray that he might become a Christian.

Some time later Kim was suspected of political disloyalty and arrested. In his cell he had leisure to think. Two years passed, and one day a wad of paper secretly brought from the prison was handed to Dr. Gale. It was from Kim. It said that he had been thinking deeply over all that the missionary had said to him, that he had read the New Testament through four times, and that finally, when his heart was crying out for rest, he had seen that the sacrifice of Christ was for him and had found peace and salvation. He asked that one of the lady missionaries should go to his wife and tell her the same "good news." This was done, and Mrs. Kim too became a Christian.

Soon after this Kim was released. He went to call on the Prime Minister, the man who had had him thrown into prison. As Kim entered, the great official shrank away, fearing that his caller had designs on his life. But Kim reassured him. "Do not fear," he said. "God has forgiven my sins, and I have not the least ill-feeling towards you."

The ex-chief of police followed Dr. Gale's example and began earnestly to win others to Christ. He even talked of his new faith with Prince Ye, who was the oldest son of the oldest branch of the royal family. The prince began to read the New Testament and soon declared that he too was a Christian believer. Later Kim went to Tokyo to work for Christ among the Korean students there. Dr. Gale wrote of him, "Kim became

the best example of a man fishing for men that I have ever seen. Possessed of a most lovable personality, he is doing a splendid work for his Master."

It was a great day for Korea when the Canadian minister grasped his opportunity to preach the gospel to the chief of police.

No better opportunity is offered in missionary work for presenting the gospel to individuals, and none is being more faithfully grasped than that of reaching non-Christian women in their homes. This work is exclusively the province of women missionaries. They go into zenanas, harems, and other non-Christian homes and, while sharing their friendship and showing a thousand courtesies, they take occasion to explain the Christian message.

But the missionary preaches wholesale as well as retail. He is eager to give the gospel, which has so gripped his own life that he has come many thousands of miles to share it, to as large audiences as he can reach. Paul on his missionary tours used any and every gathering he could command and made of it a congregation,—now a group of servants, now a few fellow-prisoners, now a ship's crew, now a gathering in a quiet home, now a crowd in the market-place or forum. The modern missionary goes about his business of preaching in the same way.

At first the missionary has no building in which to hold his services and goes to the people where he can find them in the greatest numbers and under the most favorable conditions. The great religious festivals, such as the *melas* in Allahabad, bring thousands and some-

times millions of pilgrims to a shrine or a sacred bathing place. They are frequently utilized by the missionary as occasions for the preaching of the great message. The bazaars of the East furnish audiences at any hour of the day. Often a group of hearers is gathered in an inn where the missionary is staying overnight. A missionary has even expounded the Christian faith on the floor of a legislative assembly in China.

Much of the preaching in mission fields is done on itinerating tours which the men or women missionaries undertake, often accompanied by a few converts. Music is generally sufficient to gather a good audience. A baby organ is often employed both to aid the singing and to excite curiosity. Sometimes large, colored posters are displayed or "magic lantern" pictures shown to illustrate the message and also to attract a crowd. Moving pictures are now coming into use where the necessary facilities are available. Usually the missionaries have little trouble in securing a large audience, for in the East and in Africa nobody is in a hurry. Here they preach by a city gate, there by the wayside, there in a village far out in the district. At the close of the service they frequently distribute tracts and sell Scripture portions.

One of the most interesting bits of itinerant work was done by the late Captain Luke Bickel, who cruised for fifteen years in Japan among the dwellers of the Inland Sea and developed a staff of Japanese workers and a chain of churches where hardly one had been before.[1]

A New York minister who was making a tour of the world stopped to visit a missionary friend in Southern

[1] See *Captain Bickel of the Inland Sea* by Charles Kendall Harrington. Revell.

India. Before he passed on, the missionary proposed that they go far out into a region into which no Christian worker had ever gone and which was not within the plans of any missionary agency. He had his hands more than full, he explained, with the forty churches under his care and would probably never be able to follow up the work of this proposed trip. But he wanted to give his friend the chance to preach the gospel where it had never been heard.

The visitor heartily agreed, and they set out on their long journey in a *tonga,* a rude, springless, two-wheeled cart. Arriving at a certain village, they stopped. "Here is your opportunity," said the missionary, "now make the most of it." At first the villagers were hostile, but recognizing that the newcomers were there on a friendly errand, they gathered to listen. The New Yorker preached as he had never preached in his life, and the missionary interpreted. As the *tonga* rumbled off, the people all crowded out to the edge of the village and shouted a farewell in Tamil. "Do you know what they are saying?" said the missionary. "They are saying, 'When will you come again to tell us more of the good story?' And," he added, "unless you can come back, they will probably never hear it again."

Very often these impromptu services are conducted under trying conditions. There is likely to be noise and commotion and much coming and going. Frequent questions are interjected. No political campaigner in North America or in Britain is more liable to get a severe heckling than is the Christian missionary at times in a heathen village or in the bazaar of a great city. It calls for ready wit, tactful wisdom, sympathy, patience,

Every missionary is active in season and out, declaring the truth of Christ. At first he has no building, but holds his services wherever he can gather a group. From such small beginnings come the new churches of the Orient.

prayer, and a great good humor to "get away with" such a situation; and the nervous strain of a service like this is most exhausting.

Of course the reception accorded to the preaching of the gospel varies greatly. There are some regions into which the missionaries do not penetrate at all, so intense and fanatical is the resistance. Afghanistan, Turkestan, inland Arabia, and much of Tibet are some of the fields which cannot now be entered. Beginning with the stage of prohibition, the pendulum passes many degrees of opposition, tolerance, indifference, curiosity, interest, and welcome till it swings to an attitude of intense inquiry and an actual longing for the truth.

This difference in attitude on the part of the people implies a great difference in the visible results. In all cases the harvest is sure, but the interval till the harvest-time varies a great deal. Evangelistic meetings among the educated classes in India, where caste holds a relentless sway, have produced thus far very little fruitage in converts, while similar meetings in China have resulted in crowded Bible classes and large accessions to church membership.

Judson had to wait six or seven years before winning his first Burmese convert. But today in Burma, the fields are white unto the harvest. Word comes, for example, of an entire village in Kengtung on the Chinese border being almost suddenly won to Christ. One of the converts, Ainan, a Buddhist priest, had been an opium victim and later a member of a robber band. After his conversion, he became a powerful preacher of the gospel. He has led over five hundred persons to Christ and is now the pastor of an active church of one hundred and

seventy-five members. In the Kengtung field and across the border in China more than fifteen thousand converts have been baptized within the last fourteen years.

When Mackay of Formosa preached to the fishermen of the Kap-tsu-lan plain, they had never heard the gospel till that day. But "the very next day these people determined to have a church of their own in which to worship the true God."

Most notable of all is the immense "mass movement" in India, where the harvest has overwhelmed the workers; where conversions and baptisms are beyond all precedent; where tired missionaries, almost bewildered by success, often too busy to rest or take furloughs, are uplifted in spirit because of the vast Christward movements among the pariahs, yet sore of heart because they have to turn away hundreds of thousands who are pleading for Christian instruction; where, according to the Bishop of Madras, "fifty millions of outcastes are knocking at the doors of the Christian Church."

II. ORGANIZING THE CHURCH

The second factor in planting the Church is the actual organization of churches throughout each non-Christian area. It would be cruel folly to win converts and then leave them to plan their own fellowship and worship and service and otherwise shift for themselves.

This work of organizing the Church and guiding it in its early stages is an immense task and it fairly bristles with problems. The conditions which the missionary has to meet are totally different from those surrounding the churches at home,—conditions of environment, of racial characteristics and inheritance, of national tradi-

tions, of relations to governments, of tasks to be performed, of social usage. There are few precedents to guide and few supporting organizations outside the Church. The Church has to bear a more active relation to schools, hospitals, relief agencies, and movements for social, industrial, and economic reform than in our Western countries.

We cannot deal here with these problems. They are too many, too intricate, too technical. They relate to widely different kinds of churches, young churches and mature churches, little scattered churches in the districts like our own rural parishes and great institutional churches in the cities, or immense congregations like the one at Elat in West Africa, where several thousand sit down together at the Lord's Table. Besides, they vary greatly in the different mission fields, and the solutions being offered are, in many cases, only temporary measures.

But there is one point which is so central in the whole undertaking that we must keep it ever in mind; namely, that the churches which are being organized in the mission field must be *indigenous churches,* that is, churches of the soil, churches which are not American or Canadian or British, but African, Oriental, Latin-American. And to that aim the organization of these churches must conform.

Fortunately it can be said that the missionary body today is recognizing that its leadership in the churches in mission lands is but temporary and is showing an increasing zeal to share the functions of control with the leaders of these churches. "They must increase; we must decrease," is their motto.

Autonomous churches in all the non-Christian nations is their goal. And the mission boards at home counsel humility and a readiness for self-effacement upon all their outgoing missionaries.

However much responsibility is given them, the Christians in any mission land will never feel that their churches are truly their own until they themselves are supporting them. At the present time this is, of course, not always possible. Foreign funds are in many cases needed. But the goal which must steadily be kept in view, both by these churches and by the missionaries, is that, while foreign funds should provide for foreign workers, native funds should provide the salaries of native workers and erect the church buildings. How far in any given case a foreign missionary or a mission should press this principle is a matter that calls for tactful sympathy and prayerful wisdom. It is astonishing and it is inspiring, too, to see how ready are the churches in the mission field to contribute generously to their local church work and also to national Christian undertakings and even to causes in other lands. But what refreshes one even more than the large amounts the church members give is the spirit in which they are given. The men and women who have been planting the Church have rightly magnified giving as a service unto the Lord; and, as a result, church membership out yonder involves the theory and practise of stewardship in a degree forgotten by the older churches of the West. Tithing is common. Often the Christians give to the self-denial point and far beyond it. When money is scarce, it is not seldom that like the Israelites of old they bring an offering of the fruits of the field or of poultry or goats or cattle.

Out in a village in Baroda, India, lives Khushal, a small farmer. Ten years ago he was a raw heathen coolie. Two years ago, having given a rupee each month to the church, he brought in a gift of one hundred rupees for the annual collection, a princely sum for such a man. Last year the cotton crop in his locality was almost a total failure and, knowing that he had been hard hit, a non-Christian said to him, "Now that God has not given you a good crop, I suppose you will not give him so large a sum in the annual collection." Khushal replied, "My faith and my love for God have not been injured by one year's failure of the crop, and to prove this I will give this year five rupees more than last year." And when the annual collection was taken in that village, he led off with a gift of one hundred and five rupees.[1] Khushal is by no means a rare type. Giving on his scale and in his spirit is very common among members of the churches in mission countries.

The Christian ministers and their associates who have been planting the Church in non-Christian lands have also been consistent in emphasizing the principle of self-propagation. This has been a wise policy for three reasons. In the first place, there is nothing that so develops growth in the Christian life as bearing witness to the power of Christ. In the second place, the eagerness to communicate to others the blessings that one has found in Christianity is the finest test of the reality of one's faith and Christian experience. "If my religion is wrong," said Archbishop Whately, "I am bound to change it; if it is right, I am bound to propagate it." In the third place, the evangelization of any non-

[1] From an article by J. Lampard in *Missionary News*, "As Gujerati Christians Give."

Christian land is, in the last analysis, the affair of the Christians of that land. Enough foreign missionaries will never be and should never be sent out to accomplish so great a task.

An enterprise undertaken by the Christians of India is in many respects typical of other movements among the churches of the mission fields and shows how they are rising to the task of winning their own people.

On Christmas Day, 1905, a group of Indian Christians gathered in Serampore, near Calcutta, in the room which once had been Carey's library, and there formed the National Missionary Society of India. Its first secretary was Rev. V. S. Azariah, who has since become the first Indian bishop of the Church of England. The purpose of the Society was announced to be "to evangelize unoccupied fields in India and adjacent countries, and to lay on Indian Christians the burden of responsibility for the evangelization of their own country and of neighboring lands." The work was not only initiated by Indians; it has throughout been officered and financed solely by them. The Society now carries on work in six different districts. It supports seventeen resident missionaries, with twenty-four helpers and a traveling evangelist. It maintains sixteen schools, including a high school, and several dispensaries.

What a joy it must bring to the missionary heart to look into the faces of his first converts gathered together for the worship of God, to hear their voices uplifted to praise the name that is above every name, and to observe the Holy Communion in their fellowship! "At the moment," said John G. Paton of the New Hebrides, "when I put the bread and wine into those dark hands

which were once stained with the blood of cannibalism, I had a foretaste of glory that well-nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus himself." How that joy deepens as the minister sees the Church grow in numbers and in strength and become a power for righteousness and service in the community! But deeper yet must be his joy in seeing the Church ready to stand alone,—strong, self-reliant, independent, an indigenous body, qualified to direct and support itself and to spread out into new territory.

III. TRAINING A NATIVE LEADERSHIP

The task of planting the Church is not finished when converts are won to the Christian faith and when they are gathered into organized groups for worship and service. There remains the third step, the most strategic aspect of the whole scope of missionary work; namely, the training of native leadership.

The missionaries in a new field select from among their early converts certain men and women who seem possessed of general ability, good judgment, and a gift of leadership. To these they give special attention and training.

The processes of training are many. First, there comes education. Indeed, one of the chief functions of educational missions is to fit men and women for places of leadership in the Church. And in recognizing this service we must not forget any branch of education, from kindergarten to college.

Another process is the entrusting of tasks to the native Christians. The usual procedure in training evan-

gelists is for the missionary (man or woman) to take one or more Christians on a tour and invite them to bear testimony from their own experience to the truth of what has been preached. Gradually they acquire confidence and ability as speakers and shortly they are sent on preaching tours by themselves.

A third process is that of conference between the missionary and his native associates. Meetings lasting from a few hours to several days are held in the missionary's home, at which the catechists, teachers, evangelists, colporteurs, pastors, as the case may be, make reports. The discussions which follow bring correction, encouragement, and new suggestions. Bible teaching usually forms a part of these conferences—often it occupies the bulk of the time,—and prayer is always one of the main elements. The fellowship of these hours or days spent with one another and with God brings to the workers a feeling of strength and of solidarity—a sense of mission—and they go out to their separate tasks with inspiration and new hope in their hearts. The women missionaries train Bible women in the same way.

A fourth process is that of specialized instruction. This is sometimes given in Institutes—much like our summer schools at Northfield, Blue Ridge, Whitby, or Lake Couchiching—which, in some cases, last for several weeks, and at which training is given in the Bible and in methods of work. When a Korean Christian walks three hundred and ninety miles over rough roads, as one of them did, to attend one of these institutes, it is a proof that the training they offer is greatly appreciated. Then there are training schools and Bible schools of various kinds, some denominational and some of a

union character. These agencies are reckoned an essential part of the work of every mission area.

At the apex of the training structure stands the Bible training school and the theological seminary. Good types of the latter class of institution are The United Theological College of South India and Ceylon, located at Bangalore, and The Evangelical Seminary of Mexico, which is situated in Mexico City. The former, which gives quite advanced instruction, is maintained by the American Board, the London, the Wesleyan, the American Reformed, and the United Free Church of Scotland missionary societies; and the latter by all the Protestant societies working in Mexico. In such seminaries practical work is always combined with classroom instruction, and their value in dignifying the ministry and producing a high grade of Christian leadership can hardly be over-stated.

An excellent example of a Bible training school is the Christian Training School at Ahmednagar in Western India. For forty years it was presided over by Rev. James S. Haig, who was its founder. In that time some nine hundred trained teachers were sent out. According to one of the missionaries, a large majority of the most effective pastors and preachers of Western India have passed through this school. At a recent date seven hundred and fifty of its graduates were still in charge of Christian schools in city and village.

Only through a trained leadership can the Church in the various mission fields make its full contribution to the world's Christianity. A few years ago a book [1] was written by seven bishops of the Church of England,

[1] *Mankind and the Church,* edited by Bishop H. H. Montgomery.

pointing out the distinctive gifts to the Church universal which may be looked for from seven sections of the mission world, gifts which will help to a fuller knowledge of Christ, a clearer interpretation of his message, and a more adequate worship and service in his name. What contribution will India make? And Africa? And Siam? When these gifts come in, they will be borne, not by foreign missionaries, but by leaders of the native churches.

IV. CHRIST AT THE CENTER

We have said that the establishing of the Church is the main objective of the missionary enterprise. If it is asked why this is the case, the answer is that the Church is the agency appointed by Christ whereby his purposes are to be effected in the life of mankind. He is the center around which revolves all the work done by all the missionaries in all lands. They have followed one star, they have pushed forward to one goal, they have been driven by one all-consuming passion. That star, that goal, that passion is Jesus Christ. They have all been serving in the name of Christ, all working in the power of Christ, all laboring at their tasks because the love of Christ has constrained them, and every result of their efforts they have laid at the feet of Christ. Every one of them is endeavoring by life and word to bring others to him. They run with patience the race that is set before them, looking unto Jesus.

"Agricultural missionaries must understand," says Mr. Sam Higginbottom, "that better plows or larger crops is not what we are after as the primary thing. There is no 'gospel of the plow.' There is a gospel of Jesus Christ that saves men who believe in him, apart

from their economic or social condition; and it is to help in the spread of that gospel that the Agricultural Institute exists."

However they might phrase it, all the missionaries out there in the needier lands of the world and all the missionary leaders at the home base would give the same sort of testimony as to the major purpose of the whole enterprise. "To have him understood," they would all say, "and placed in control of all life—that is what we are after as the primary thing." There are many methods, many means, many products and by-products, but only one aim. There is a wide circle of work, but only one center, and that is Jesus Christ, the living Head of the Church.

This is the great task of planting the Church in the mission field, a task in which all missionaries share, but which, in the main, is undertaken by Christian ministers and the women who share with them in the evangelistic or general missionary service. Perhaps there is no other work in the whole range of human effort which brings such highly multiplying returns. And we may be sure that there is in all the world no service which answers so fully as this to the appeal uttered by President Hadley of Yale as he closed his address to the graduating class of 1920:

Yale has trained us for leadership. Her motto is *lux et veritas*. Not simply to know God, but to reveal him to others—that is our high calling. We are charged with a command, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are inspired by a promise—to my mind the most glorious in all the Holy Scrip-

tures: "They that turn many to righteousness shall shine as the stars for ever and ever."

There are not now men and women enough in foreign missionary service, not nearly enough, for the planting of the Church. The way is open. The times are unusually favorable. There is a vast acreage of fertile soil as yet untilled. The mission boards are eagerly appealing for more workers.

A great conference was held recently in Shanghai, where plans were drafted for a vast advance movement by the Christian forces, which will place the Chinese churches and their leaders under heavier responsibility than they have yet borne. Shall we not apply to our own hearts the ringing words which Dr. Cheng Ching-yi—who has been called the Dr. Jowett of China—there addressed to his Christian countrymen: "We need the daring spirit, the adventurers, the heroes, the men and women, when assured it is the Lord's bidding, who will start for the place they do not know where, like Abraham of old."

VI

SERVANTS OF SOCIETY

WE have seen missionaries passing down many roads of world friendship. We are now to watch them moving about on the wide avenue of Social Welfare. It is the Broadway of missionary service and, in one form or another, all missionaries have work to do along this avenue.

Those who have given thought to the welfare of society and know the literature of the subject are agreed that the greatest social document in the world is the Sermon on the Mount. Now as one ponders that wonderful discourse of the Master, one sees emerging three great lessons: the binding necessity of clean character; the infinite worth of every individual in God's sight; and the obligation to serve others. The social message of the foreign missionary is his emphasis on these three ideals, and his social work is their application to the problems of the community and the nation.

I. SETTING HIGH MORAL STANDARDS

The developing of Christlike character in individuals is the prerequisite of social welfare. We rightly speak of sin and of sins. Sin is one; it is the pursuit of one's own desires instead of following the will of God. It is also multiform; an evil condition of the heart is expressed in many different ways. But we wrongly speak of individual sins and social sins. Every sin is individual and every sin is social. The least lapse from

rectitude in anyone's heart is an injury to society. And yet some of these manifestations of evil are more distinctly social than others. We shall consider some of these social evils which are current in mission lands as illustrating the effort of the missionary to effect a transformation in society.

1. The opium habit and traffic. This is one of the most blighting of the sins of self-injury and social wrong, and the guilt lies at the door alike of those who use the drug and those who supply it. "It is all wrong," said the earliest missionaries. "The use of opium is evil and only evil. Chiefly is it wrong because it destroys human character, health, and life. But also it is economically wrong, because there is so much human material that is not producing and because the vast acreage being devoted to the poppy might be assigned to rice, wheat, cotton, and other primary needs of the nation." But they were for many years voices in the wilderness, though from the beginning some of the better elements among the Chinese agreed with them.

An Anti-Opium Society was formed and gradually gained in influence through the use of many forms of education and publicity. More and more of the non-Christian Chinese joined in the propaganda, and membership in the Anti-Opium Society increased. Finally the hour for decisive action struck, and a petition, signed by fifteen hundred missionaries, was presented to the Empress Dowager. It was one of the great days in China's history when, on September 20, 1906, she granted the petition and signed the anti-opium edict by which all opium dens were closed at once, officials under sixty-five years of age were commanded to break off the habit in

six months or lose their positions, and the cultivation of the poppy in China was ordered to be reduced by one tenth a year for ten years. The British Government agreed to close down poppy cultivation in India and reduce by one tenth a year for ten years the importation of opium into China. Imagine the joy and thanksgiving when the news was spread among the missionaries and the members of the Chinese Church who had played so valuable a part in the fight! Indeed, all China seemed to rejoice, and many were the celebrations around the great bonfires of opium pipes.

It had been a long, hard road, and the end was not yet. Ever since then, the going has been bumpy. Smuggling of foreign opium is taking place on an extensive scale, and the illicit traffic in morphia has assumed alarming proportions. Indeed, this trade is one of the great dangers confronting China today. Through innumerable hidden channels morphia manufactured in Western countries finds its way in astonishing quantities into China. According to one of China's best known physicians, Dr. Wu Lien-teh, whose figures appeared in the *Peking and Tientsin Times* of April 5, 1920, the importation of morphia has risen from five and a half tons in 1911 to twenty-eight tons in 1919. And each ton represents thirty-two million injections.[1]

The menace which this trade in death and disease presents to China has stirred her people, and a strong public opinion has been aroused. An "International Anti-Opium Association" was formed in Shanghai in 1919 and now has branches all over China. If the zeal to check the spread of these evils which have fastened them-

[1] See *The Highway of God*, by Kathleen Harnett and William Paton, 1921. United Council on Missionary Education, London.

selves upon China largely as a result of foreign influence were shared by "Christian" governments and their peoples, victory would be in sight.

Dollar makers have kept up persistent efforts to manufacture and distribute opium, and just now in some parts of China the poppy is again being cultivated, apparently with the connivance of certain officials.

2. Intemperance is another moral evil of great power in non-Christian lands. The use of alcohol, being forbidden by the Koran, is not so very prevalent in Mohammedan lands. But in other mission countries it is working dreadful havoc. It has thrown its blight across the Indian Empire, China, Japan, Malaysia, the Philippines, and Latin America. Africa and the Pacific Islands have suffered most from its debauchery. Gin even ranks as currency in some of the African colonies. In all of these nations, the missionary is not only preaching abstinence from the use of alcohol, he is also leading in crusades against it, and the Christians and the better class of non-Christians are with him. But he is going further. He is sending letters home to Christian laymen and to mission boards pleading that influence be brought to bear on their governments to stop utterly the traffic in rum with the backward peoples of the world. To non-Christian peoples he says, "Abstain from using it." To Christian governments he says, "Abstain from exporting it."

3. Gambling is an evil deeply intrenched in most mission countries. "China seems to lead the van of the gambling fraternity throughout the world." All classes indulge in it, from the tattered beggars to the *literati* and prominent officials. The Chinese coolies who served in

France during the war took their gambling passion with them. One was found with ten thousand francs, his winnings in card-playing on one payday. A missionary writes, "I have seen tiny children, barely tall enough to look on to the low table, gambling away like seasoned hands." This vice is very prevalent, too, in other parts of the East and in Africa.

The duty of the missionary in regard to this evil is perfectly plain. He has never ceased to oppose it. He has organized the Christian forces, and as many of the non-Christians as could be enlisted, in a campaign against it. In 1919 the king of Siam, in response to an appeal by the missionaries, legally abolished open gambling in his kingdom. Everywhere the Christians have been taught that it is a subtle and dangerous sin and that, as followers of Christ, they must shun it themselves and fight against it for the sake of others.

4. Another profound and ever-present evil among the peoples in mission lands is immorality. In Latin America it prevails to a shocking degree. "From one fifth to one sixth of the population of Brazil are of illegitimate birth; in Venezuela the proportion is two thirds; in Ecuador, one half; in Chile, one third. Male chastity is almost unknown."[1] In China immorality is widely prevalent, especially in the large centers of population. The Negroes of Africa are said by ethnologists to be more prone to it than any other peoples. A Christian Negro of Angola says mournfully, "Sensuality is our besetting sin." In India it is not only common, but it also has the sanction of some forms of Hinduism. In Japan it is a monstrous and ever-present evil. What is the missionary

[1] *The Christian Crusade for World Democracy,* Taylor-Luccock, p. 45.

to do in the face of this moral foulness? He preaches the word of Christ that men and women must be not only virtuous in conduct but also pure in heart—otherwise they cannot see God. They must be moral or they cannot be religious. That seems like an axiom to us. But we must remember that with the non-Christian faiths, and even with the form of the Christian faith that prevails in the greater part of Latin America, morality and religion do not of necessity go hand in hand.

The missionaries must do more than preach. They must so far as possible safeguard their converts against the terrible appeal of this temptation, and not the converts alone, but the whole public as well. In lands where low ideals of woman and loose ideals of the home are current, where many of the public entertainments are frankly immoral, where the nautch girl in India, the geisha girl in Japan, and their professional dancing sisters in other countries are held in general favor, where prostitution flourishes, where native religions either are silent onlookers or else, as in Hinduism, actually condone certain forms of immorality, what a difficulty confronts any man, Christian or non-Christian, who is making a fight for character![1]

In Japan the missionaries face "the clearest instance of organized vice" to be found in non-Christian countries. There are forty-nine thousand geisha girls; and Mr. Kagawa of Kobe states that one out of every fifteen girls in Japan is leading a life of shame. For this blackest traffic known among men, the Japanese Government has laid out definite quarters in which the trade may be

[1] A prominent American social worker after a visit to mission fields says, "All the other religions except Christianity in one degree or another evade the question of sex."

carried on. When the largest and gaudiest of these districts, known as the Yoshiwara, in Tokyo, was destroyed by fire a few years ago, there was great protest against its being restored. Some of the strongest papers in Japan and many of the foremost non-Christian public men joined in the protest, as did the whole Christian body. And at the center of the fight, the missionaries took a vigorous part. But the odds were too great, and the battle was lost. The same thing happened in 1916, in the struggle to prevent the establishment of a new licensed quarter in Osaka. One missionary expressed the mind of the whole body when he said recently:[1]

We must destroy the system, body and soul, and that right quickly. The whole system of prostitution, both legal and illegal, drink, disease, and exploited labor must be fought against with weapons worthy of the fight, and destroyed. In the meantime, let us save one by one, if we can and as we can. But we trifle with our God-given business while we are content with anything less than the extermination of the whole ghastly business.

This missionary's counsel, "let us save one by one if we can and as we can," reflects one way of dealing with the situation in various countries. A strong effort is being made in South India to rescue the poor "temple girls" from the careers of shame they are following within the shelter of religion. The "Door of Hope" in Shanghai is doing another noble work of rescue. Twenty years ago a Vassar girl, Cornelia Bonnell, opened this refuge. Many hundreds of little girls who had been literally sold for an immoral life have been saved, body

[1] *The Christian Movement in the Japanese Empire, 1919*, p. 224.

and mind and soul, through this institution. Many have gone out to live usefully, not a few as the wives of Chinese pastors.

5. Industrial exploitation, with all of its accompanying social evils, is one of the complex human problems the missionary has to tackle. In many places throughout these lands there is no great body of public opinion to which appeal may be made for measures that will prevent wastage of human life in industrial enterprises. In South Africa, in the Congo and East Africa, in South America and elsewhere Christian forces are fighting constantly in behalf of whole populations whose welfare has never been a consideration and who have been looked upon only as a supply of cheap labor.

The conditions which have arisen in connection with Japan's amazing industrial development reveal only one of the acute situations which missionaries are facing today.

In thirty-five years Tokyo's population has risen from 858,000 to 3,000,000, while Osaka's population has been enlarged by a million, the increase in both cases being made up largely of the laboring classes. There are now some twenty-five thousand factories in Japan with over two million employees, over half of whom are girls and women. If the proportions that were true five years ago still hold, sixty-five per cent of the women workers are under twenty and twenty-two per cent under fourteen years of age. In the large factories that come under Japan's Factory Law, there were 271,000 cases of diseases and accidents in 1918, for 110,000 of which imperfect working conditions were responsible. The hor-

rors of the system are experienced most by the girl workers. Dr. Sidney L. Gulick says in his *Working Women of Japan:*[1]

As a rule the girls are apprenticed for from two to three years immediately on leaving the primary school, at an age, therefore, of twelve or thirteen. They barely earn their living, although they work from daybreak to ten or eleven at night, and in some establishments even till midnight—from fifteen to eighteen hours a day. There are no night shifts and rare holidays on occasional festivals. The hygienic and moral conditions are about as bad as can be. It is estimated that one half of the girls are ruined before the close of their apprenticeship.

Two hundred thousand girls have to be recruited for industries each year mainly to take the places of those who have been claimed by death or disease. Thirteen thousand return to their homes within the first year, most of them the victims of tuberculosis. The government reports say that "in villages and provincial towns, tuberculosis is mostly brought in by operatives from factories." Dr. Hajime su Kawakami, of the Kyoto Imperial University, sums up the situation when he says that "machinery is eating the flesh of our young women while we are in bed."

There they stand, these men and women of our missionary forces, facing squarely the social evils of the non-Christian world, preaching God's stern law of righteousness, rescuing those who are cursed by its violation, and also protesting and campaigning against many deeply intrenched forms of social wrong. How it should

[1] Pages 156-7.

grip the imagination of any servant of God who wants his life to sweeten and brighten humanity. For every one who goes out as a missionary should expect to be not only an evangelist of the grace and power of God, but also a moral crusader and a social engineer.

II. TEACHING THE VALUE OF THE INDIVIDUAL

In the Sermon on the Mount Jesus emphasized the fact that God thinks of mankind not in the mass but as a family, his own family, made up of individuals, each one of whom he loves and regards as of infinite worth. The non-Christian world thinks otherwise. There is, as a rule, a callous indifference to individual welfare. Life is cheap. "There are too many of us, anyway," a Chinese was heard to say in a time of famine. Floods, typhoons, droughts destroy multitudes of lives, and little is thought of it. There is, therefore, only a feeble antagonism to the forces that destroy life or to the forces that debase and limit it. It is into such a society that the missionary comes. He sees everywhere signs of the undervaluing of life.

1. He finds that childhood is neglected. To anyone who has loved the beauty and brightness and winsomeness of the children of mission lands, the hideous crimes that are committed against childhood in those countries seem incredible. But people who have lived among them know that these evil things are only too true. Many children do not live who ought to live. Infanticide is one of the horrors of the non-Christian world. We have already referred to the neglect and ignorance in the care

of infants and the evils of native malpractise that result in an appalling mortality. The wonder is that so many survive.

In the early childhood of those who do survive, there is, for most of them, a good deal of happiness, and they are really loved in their homes. But their lot is far from enviable, and they, the girls especially, are not prized as they are in Christian families. And for most of them the custom of their land—notably child marriage, the evils of which can hardly be exaggerated—soon puts an end to childhood. Some are sold. In Afghanistan, daughters are sometimes known to be traded for cattle. Girls of thirteen in Siam are often offered for sale as serfs. In times of famine, a recent writer says that as many as one thousand Chinese girls who have been sent south to be sold as slaves, pass through the Yangtse port of Ichang in a single year.

Against all this neglect and suffering, the very heart of the missionary cries out in revolt. "Educate the children, give them playgrounds, keep them out of the factories, throw safeguards around them," he cries. "Make fine citizens of them. They are Christ's little ones." And he suits his action to his words.

2. The missionary finds that womanhood is degraded. In how many ways she is neglected, imprisoned, deprived, and kept in a cruel debasing subjection we have already pointed out. And the worst of it is that these conditions are sanctioned by religion. The missionary has contended that womanhood and manhood are of equal worth, dignity, and ability and possess common rights. He has decried polygamy, concubinage, unlimited divorce, all of which are countenanced by Islam and

in lesser degrees by other ethnic religions; he has uttered his voice against the desolation of widowhood in India; he has pointed out the evils and injustice of the seclusion of women in Turkey; he has cried out against the exploiting of them by labor in Japan; he has contended that neither their feet nor their minds should be bound in China; that neither their bodies nor their spirits should be imprisoned in Egypt. He has educated woman and has been her champion. It has been the only decent and Christlike thing to do.

In all of this work, the women missionaries have been the most prominent and effective workers. They have done another thing of the greatest value. They have presented the object lesson of a Christian home. It is, as Mrs. Montgomery says, "a social settlement indeed when the queen of an American home sets her kingdom down in a society where woman is the toy, the slave, the social inferior of her husband, never his honored comrade and equal." When the first missionaries to any people have wrestled with the problems of language, one of their early difficulties has been in connection with the word "home." How were they to express the idea? No such word was in existence, for the true meaning of a home was an utterly novel conception. A new term had to be coined or a new content put into some existing word.

All this agitation and teaching and example have had their effect in the gradual change in woman's status which is coming about in non-Christian lands. They have not been the only influence. The whole force of Western public opinion has been a salutary and powerful factor in bringing about a new state of things. Sentiment is

changing in regard to polygamy,[1] in regard to the treatment and the rights of Hindu widows, in regard to seclusion, and in regard to the possibilities and the rights of womanhood generally. Woman has come to a new day in the Orient, not so far a day of much brightness, but far different from the horror and blackness of the night through which she has traveled for centuries.

The advent of woman even in a small degree into the field of politics, literature, and many of the other learned professions and her emancipation from old restraints mean new perils for her against which every Christian influence must be exerted to establish safeguards; but the bare fact of her progressive though very gradual emancipation from old tyrannies is a matter over which every believer in womanhood's power and dignity must rejoice.

3. The missionary finds many special classes of people who are neglected and oppressed. We have seen already how he has been caring for orphans, for the blind, for opium victims, and for refugees from famine, flood, and massacre. In regard to all these unfortunates, the non-Christian world was not concerned to provide asylum, education, and friendship until the missionary came and began to give relief and stir up in the public the beginnings of a sentiment of sympathy. The contrast between the non-Christian way and the Christian way may be illustrated by two examples:

1. *The leper.* The non-Christian way is to ignore lepers, to shun them, or even to do away with them. But

[1] The present King of Siam has thrown his influence against polygamy ever since his accession to the throne in 1909 and has issued several edicts regarding it. On November 9, 1920, he announced his own betrothal to the Princess Nara, who was formally a pupil in one of the mission schools.

we have not so learned Christ. The Christian way is to feed and shelter them, to relieve their sufferings, to educate them, to give them interesting occupations, to offer them sympathy and friendship. We have already seen how the forces of Christian missions have organized for this task of mercy. The names of Mary Reed, Father Damien, and other missionaries to lepers will forever shine resplendent in the annals of applied Christianity.

2. *The outcaste.* The caste system in India presents social oppression in one of its worst forms. The system has brought some advantages to India, but they are meager in proportion to its evils. It stratifies society into divisions and sub-divisions. Into whatever layer of society a man is born, there he must remain. He is forbidden to intermarry or even to dine with other castes. The caste system has limited cooperation, produced discord, prevented progress, crushed initiative, developed artificiality, prevented true social conceptions, and thrown the economic order out of joint. It is India's central problem. But we are concerned here with the fact that it has submerged a great mass of population. Down at the bottom of the scale are the Panchamas, the outcastes, or "untouchables." They may not enter Hindu temples, and usually are obliged to live outside the villages. Their touch is polluting, in some places even their shadow falling upon someone is reckoned a defilement. These fifty million outcastes are the toilers of India, manual labor being thought degrading by the caste people, and they are abject, servile, and on the borderland of starvation. Many of them, like the peons of Latin America, have fallen into debt to their landowners and are little better than slaves.

That is not Christ's way. He sends his missionary to the pariah, saying to him, "You are not dust under anyone's feet. You are a worthwhile citizen of this world. The Lord of heaven and earth loves you and has a fine useful plan for you in this life and in the life to come." It is revolutionary doctrine, of course, but that need not trouble the outcastes. Any rearrangement of social elements cannot put them any lower in the scale than they are already. And today they are grasping the fact that Christ's is the only hand that can point the way up for them; so they are turning to Christ for instruction and uplift.

III. SPREADING THE SPIRIT OF SOCIAL SERVICE

The Sermon on the Mount lays great stress on the unselfish serving of others. This is a message to which men and women who have been brought up under the other faiths do not take readily. Among non-Christian peoples are to be found ascetics, devoted missionaries, and a limited amount of philanthropy. But the spirit of social service is sadly lacking. A Hindu lawyer wrote a few years ago to an Indian Christian paper in which he had the honest courage to make this striking statement: "True Christians are the salt of the nation. I believe of all religions true Christianity is the only helper towards salvation both material and spiritual. I cannot say the same of my Hinduism, for the orthodoxy of the Hindu creed is a confirmed enemy of social reform." [1]

1. So the missionary finds that if he is to spread the spirit of social service, he must awaken in the public mind a social conscience. There are three steps in this effort.

[1] *The Christian Patriot*, July 20, 1911.

First is his own example. Day by day he is illustrating this spirit, and what he does is always more eloquent than anything he can say. A Confucianist said to the wife of a medical missionary, "When I see your husband, the doctor, daily, in the dispensary, with his own hands washing and dressing the sores and wounds on these dirty, wretched patients that no Chinese gentlemen would touch, I know that Christianity has something in it which all the religions of China together do not possess."

The next step is to inject the idea of serving society into the Church. When Christian students in the Union College for Women in Peking took charge of twenty-five young girl refugees from a flood district, clothed, fed, taught, and mothered them for the winter; and when, in the famine of 1920-1921 they assumed on their own initiative heavy burdens of relief work, it was because to them a voice was saying, "Bear ye one another's burdens, and so fulfil the law of Christ."

And what was it that impelled eighteen Japanese Christians to organize the White Cross Society in 1910? *The Christian Movement in the Japanese Empire* says, "While it is not stated specifically in the regulations that this society is a Christian organization, yet its work is all carried on in the spirit of Christ and for his sake."[1] A leader of the Indian Missionary Society referred to in an earlier chapter, was asked by two Hindu members of a well-known nationalist society about the work that he and his colleagues were doing. When he finished telling them, one of these progressive men said, "Why, you have been doing for all these years what we still are only talking about!" The social obligations of Christianity

[1] Issue of 1919, p. 182.

is taking a strong hold in the Church in the mission field.

The third step to be taken by the missionary is to reach out far beyond the Christian community with the social message of Christianity, to proclaim it as inherent in the gospel of the great lover of men. This is done through his own preaching and the use of literature. But in the main, he must work through the Church membership and activities if he wishes the leaven of Christian social ideals to spread widely among the public.

2. Often the missionary has to pioneer a social movement. Spreading abroad a general social point of view does not exhaust his responsibility. It is a slow process and he cannot wait until the mass is leavened before he takes hold of some practical and urgent issues. When Dr. MacGowan, of Amoy, first called a meeting of Chinese women, as long ago as 1874, to protest against the practise of footbinding, there were many predictions of fierce protest and open riot. He was attacking the foundation of the social order. But in 1902 the Empress Dowager issued her decree discouraging footbinding—never practised by the Manchus, and now the "National Foot Society" is extending the reform slowly throughout the republic.[1]

It will be noticed that in this movement the missionaries slipped into the background as quickly as possible and let Chinese assume the leadership. That is their usual procedure. If any social effort is to be a success, the people of the nation concerned must feel that it is their affair and not a foreign propaganda.

3. Missionaries are always eager to throw themselves into social reform movements of all sorts which are

[1] *Social Aspects of Foreign Missions*, W. H. P. Faunce, pp. 165-166.

begun by governments or under private auspices. The Boy Scout movement in China was begun in part at least, by others, but Association secretaries and other missionaries are eagerly helping forward its progress. Government measures for public health are always backed by the medical and other missionaries. The Seva Sadan Society of India and the Ikuji Society of Japan, two philanthropic organizations of Oriental women, have the moral support of missionary women, although they are not even members of the societies.

Very conspicuous, because so unexpected, among reform movements carried on by Orientals are the societies of Hindus, high caste men for the most part, whose object is the uplift of the pariah population, though, paradoxically, they retain their own caste. Such movements are evidence of the pervasive power of the Christian doctrine as to the worth of the individual and of the force of the missionary's example in his efforts for the outcastes.

For a century and a quarter the missionary force has been projecting these dynamic ideals into the thinking of non-Christian societies. The results have been so great that when the renowned missionary scholar, Dr. James S. Dennis, wrote his classic treatise on *Christian Missions and Social Progress,* it required three immense volumes to contain the impressive story he had to tell.

IV. REVEALING THE TECHNIQUE OF SOCIAL EFFORT

Since Christianity is the only religion that has produced organized and scientific social welfare work, the missionary must perforce enlighten the nation to which he goes as to the most effective and wholesome methods

of social efforts. Merely to develop a spirit of service would not be enough. In the mission field the accepted methods of social betterment as we know them must be adapted to actual conditions, which are, in many cases, quite different from those at home. Unfortunately there are some missionaries who are not highly equipped to do this; but so high an authority as Mr. Robert A. Woods of the South End Settlement in Boston, says, "Missionaries are all in effect social workers; fully fifty per cent of them I found had more or less of the deliberate attitude of the social worker." There are some advanced Christian social experts in all the mission fields who have evolved a technique of social service. At least four elements enter into this technique.

1. *Education.* In much of the social welfare effort in mission lands it is necessary to create a public atmosphere in which to work. First, there is the Christian community, which is to be instructed in the social principles of Christianity. Then, there is the general public to be enlightened as to the nature of certain social evils which should be removed. One can see how long and seemingly hopeless a task this is in such a matter as caste which has the sanctions of religion and of age-long tradition. A great asset is furnished by the schools in which the principles that underlie social welfare work are taught through courses in civics, physiology, sociology, ethics, economics, and history. By this means agitators and exponents and leaders are raised up for social movements.

2. *Surveys.* Let us go into a meeting of missionaries in Osaka. About forty men and women are in the room. Back of the chairman there is a large map of the

city, and several charts have been hung on the walls. One of the missionaries has just risen to speak. He shows where it is proposed to open a government-recognized place of vice in the city. He points to the other centers of vice and gives figures to show the number of licensed and unlicensed women whose living is earned by corrupting the city, and compares the statistics with those of other cities in Japan. A woman missionary tells of the number of geisha girls in Osaka and outlines a plan for doing evangelistic and rescue work among this hitherto untouched group of needy people. The chairman informs her that that is not quite in line with the purpose of the meeting but will be dwelt with at a later time. A secretary of the Y.M.C.A. points on the map to nine middle schools in the midst of which it is proposed to establish the vice center, tells the number of students that would be in its sphere of influence, and indicates into what sections of the country contaminated morals would be carried. A medical missionary gives startling figures on the spread of disease. An educator who has been measuring the strength of the opposition and sounding out the probable attitude of legislators, editors, and other public men reports for his sub-committee. Others take the floor. It is an animated discussion, which issues in concrete plans for a campaign. These plans are intelligent and have the best possible chance of success, because careful surveys have been made.

In planning measures for social relief in times of some great calamity or for dealing with some acute social danger, such as the restoration of the Yoshiwara in Tokyo, these surveys are invaluable. Indeed the practise is spreading of making careful investigations of social

Courtesy General Board of Promotion of the Northern Baptist Convention

A group at the Women's Christian College, Madras, India. There is an encouraging trend in the direction of higher education for women in non-Christian countries.

conditions, even in normal times, in the cities and country districts in which mission work is carried on. The development of industrial and agricultural work, the opening of new mission stations and the bulletin and public lecture work done by missionaries are based on such surveys. The most scientific and useful methods of going at the work of survey-making are given by Professor D. J. Fleming in his book *Social Study, Service and Exhibits,* to which reference has already been made.

3. *Relief Work.* Next in order comes the technique of the actual giving of relief. When times of great distress come upon a land, the missionaries are not only prompt to act, but they are reckoned by the government, the Red Cross, and other agencies as being reliable authorities and also capable leaders of relief work. It is recognized that better than any others they "know the ropes." During a famine in India, one missionary alone disbursed a million dollars of relief funds. The immense task of handling funds, of purchasing or distributing food, clothing, and other supplies, of establishing hospitals, and of giving immediate direction to the operations of the Near East Relief during the past few years has largely been carried by the missionaries who have been active as agents of the Committee. The same alacrity, economy, and smooth-running efficiency have characterized the work of the missionary forces and the Chinese Church during the recent months of yet more awful distress in China.

These efforts have been valuable not only in saving multitudes of lives and relieving misery but also in erecting standards for relief work which may safely be followed in the future.

4. *Legislation.* The fourth element in social technique is in securing enlightened legislation to remedy social abuses. Sometimes the result is obtained by means of general propaganda, sometimes by the indirect influence of the missionaries and Christian community, sometimes by way of a direct appeal. The King of Siam issued his edict against gambling as a direct result of representations made by missionaries. The anti-opium edict signed by the Dowager Empress of China was largely in response to a petition of fifteen hundred missionaries who she knew voiced a wide sentiment. Laws raising the minimum marriage age and removing disabilities from the native Christian community in different native states in India and remedial laws relating to the system of forced labor in Africa have been procured in no small part through the appeals made by missionaries. Japan's one factory law was enacted under the general pressure, one might say, of Western civilization; but the publicity given by missionaries to the industrial situation in Japan and their quiet propaganda had a good deal to do with bringing this pressure to bear.

V. ELEVATING THE STANDARDS OF GOOD GOVERNMENT

"The missionary is a disturber." What shall we say to this accusation which is sometimes made? "Guilty, as charged," to be sure. Any missionary who is not a disturber should be recalled. Jesus was the world's foremost disturber. Every follower of his should be busy each day at the task of disturbing; and the more there is about him that should be upset or rearranged, the more of a disturber he ought to be. The old charge that missionaries are meddlers, that they are a nuisance

to governments, that they interfere with worthy customs which are hoary with antiquity, that they foment strife and disorder is not heard any more. It had this advantage, that it caused some investigations to be made which revealed that the charge, with scant exceptions, is absurdly false and that, on the contrary, the missionary has been a great friend and helper of governments great and small throughout the mission world.

The missionary, all will agree, is in a very delicate position in his relation to the government of the country where he resides,—the local as well as the central government. On the one hand, he wishes to counsel loyalty. On the other hand, he must proclaim laws of righteousness which the government itself may be infringing. It is a position which calls for wisdom, tact, courtesy, courage, and faithfulness to his trust. While there are some things in his relation to the government which it would be a mistake for him to do, there are certain things which he should do and is doing.

1. He preaches a gospel of law and order. He takes Paul's ground, "Let every soul be in subjection to the higher powers." Law-abiding conduct is taught as a Christian duty to church members and leaders. In a recent annual report the acting Administrator in Paqua, New Guinea, had this to say, "It would be probably quite safe for a white man to travel unarmed from the Purari Delta to the German boundary—far safer than to walk at night through parts of some cities of Europe and Australia—and this is largely due to the efforts of the London Missionary Society and the Anglican Mission." The missionary annals are full to overflowing with just such cases where the influence of the missionary and the

Christian convert has been to produce quiet and order.

He is an apostle of peace. There is a dramatic story told of Dr. W. E. Macklin, of Nanking, as a peacemaker. During the second revolution of 1913 the Northern forces were trying to retake Nanking. After a month of bloody fighting, Dr. Macklin was appointed to the dangerous task of going out to mediate. Alone and unarmed he rode out of the city and, coming up to the besieging army, arranged for a partial surrender on condition that no looting should be done. General Chang Hsun gave his promise and led his troops into the city. But looting was indulged in, apparently without restraint. The medical missionary went right up to the General's quarters and protested. General Chang denied that there was any looting.

"Then take me out and shoot me," said the doctor.

"What do you mean?" the General asked.

"I have given my word that your soldiers are looting. If I speak not the truth, you can take me out and shoot me."

Again General Chang denied the charge. Then the doctor sprang up, looking fire. The General grasped his sword. Macklin, unafraid, smote the table with the back of his hand—a sign of authority—and cried, "I demand in the name of humanity that a Chinese general keep his word and give orders to have all looting cease."

Soon Dr. Macklin was riding back into the city at the head of a company of soldiers. Order was restored, looting was stopped, and Nanking slept in peace that night. When Yuan Shi Kai heard of the event, he wrote a letter of appreciation to Dr. Macklin and decorated him with the highest honors.

Devoted loyalty to the country, peace within and without its borders, law and order to its farthest limits,—this is the doctrine which the missionary has taught and practised.

2. He teaches the basic principles of democracy. This may lead to trouble. But the missionary cannot help that and he knows that out of the trouble there will issue a new order, a purified and strengthened and progressive nation. He knows that only democratic peoples can rank among the vigorous, enlightened, useful countries of the modern world. But he is not aiming at political upheaval. He is simply following his Master's instructions and preaching his Master's gospel. And he cannot teach history, economics, civics, international law, English literature, sociology without teaching democracy. He cannot preach Christ's gospel without preaching freedom, self-expression, abundant life, individual rights, service; and when he has preached that, he has preached democracy. He does not stop to ask, But will this result in a change in the form of government or in a shrinkage of political territory? He is concerned to preach the eternal gospel and to rectify the frontiers of the kingdom of God.

3. He proclaims the responsibilities of governments. The duplicity and trickiness of Oriental governments used to be a byword. Today when the old autocracies are passing out of existence and popular governments are taking their place, there are still governmental evils to be overcome. The missionary does not attack the government, but he does insist on its responsibility to give an intelligent, equitable, and beneficent rule. Graft and corruption of all kinds he denounces. He says with

Theodore Roosevelt, "Civilization can only be permanent and a continued blessing to any people, if in addition to promoting their material well-being it also stands for an orderly, individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements."

The classrooms in the East that teach democracy also teach the responsibility of the government. The recent student strike in China which swept across the entire country and finally resulted in the downfall of the ministry was an indication that this lesson had taken root. These students believed that there was corruption in high places and that unprincipled officials had sold out to the Japanese. This did not coincide with what they had learned of the ideals of good government, and they were hot with indignation. They went to the merchants one by one in the cities and persuaded them to boycott Japanese goods. Soon very little was being imported from Japan, and the students compelled attention. The classroom and the Christian ideal had won. Today the East is as determined as the West that oppression and corruption shall not occupy the seats of the mighty.

The missionary not only points out the responsibilities of governments; he is always ready to cooperate with them in working out their problems. When Sir Mortimer Durand was British Ambassador at Washington, he paid a tribute to the generous help which Adoniram Judson rendered the British authorities in Burma. There are in India today missionaries to whom the office of the Secretary of State for India in London is deeply indebted for counsel in delicate and difficult questions of govern-

ment. Dr. Alva W. Taylor says, "The makers of the new Japan made Verbeck's home their refuge for councils. Dr. Underwood's parlor, in Korea, was the scene of many conferences of the foremost men of the kingdom in the days of transition. Both of these men, and many others thus became privy councilors of the reform party."[1]

The Honorable W. B. Reed, former Minister of the United States to China, said of Dr. S. Wells Williams and Dr. W. A. P. Martin, "without them, public business could not be transacted. I could not but for their aid have advanced one step in the discharge of my duties here." When the Government of India failed by police methods to subdue a certain robber caste in India, it turned over the task to the missionaries; and the missionaries have made good. A legion of other instances might be cited in which they have aided governments in meeting their responsibilities.

4. He also urges and practises the duty of good citizenship. No better illustration could be given of the devoted personal service of a missionary to the civic interests of a community than that of Dr. William I. Chamberlain, while he was serving as President of Voorhees College in Vellore, South India. He was invited to become chairman of the Municipal Council of the city. After some hesitation, he decided that as a matter of duty to the public he should accept the appointment. That made him, among other things, mayor and sanitary officer of the city. He threw himself into the duties of his office with great energy, while still continuing his missionary work. Most of his civic activities were car-

[1] *The Social Work of Christian Missions*, pp. 185, 186.

ried on at night, when he rode on his bicycle through all parts of the native city. One of his duties was to supervise the police department, and he was the first to establish the use of bicycles for these officers of the law. He had water-works established in the city, to take the place of the occasional wells and tanks from which the people procured their water supply, so that from the hills pure water was piped to almost every building. Through the mayor's efforts engineers for this work were procured from Madras. Taxes were levied to cover the cost of the undertaking.

During his five or six terms on the Council there were frequent epidemics of plague, which meant placing the city under strict quarantine supervised by Dr. Chamberlain. A famine fell upon the land, and the mayor had now to see to the raising of funds and the establishing of soup-kitchens. He got the populace to work on wells, for purposes of irrigation, and on roads, for purposes of distributing food. By the time he laid down his duties as mayor, he had trained a good corps of native officers for the administration of the city's affairs. In acknowledgment of his civic efforts, the British Government conferred on him the Kaiser-i-hind medal on which is inscribed, " For public service to India." It was the first time that this recognition had been given to an American missionary.

But after all, the best that can be done in helping nations to become free, self-governing peoples, with democratic institutions and enlightened statutes, is of small avail unless character is produced to maintain the institutions and enforce the statutes. Christ is the desire

of nations not only because his ideals are the sole foundation on which true progress is possible, but also because he alone is capable of producing the men of character who can safely lead in this progress. Probably that was in former President Taft's mind when he said, "there can be no true political development without the Christian religion."

The whole effect of missionary work has tended to the uplifting of society. What Prince Ito said of Japan is true of all the awakening nations of the East, "Japan's progress and development are largely due to the influence of missionaries." The non-Christian faiths have had their chance to redeem society and elevate nations, and they have failed. On the other hand, the perfect adequacy of Jesus Christ to meet, not only individual requirements, but the whole range of social and national need has been proved everywhere. What is there in the whole range of the service of mankind that can fire the imagination and compel the devotion of any follower of Christ like the opportunity of working with him at this task for the less-favored peoples of the world?

VII

WELDING THE WORLD

NOT very long ago two men were standing one morning on the western shore of the Atlantic looking across at Europe, and that evening they were standing on the eastern shore of the Atlantic looking back at North America. Next day, or perhaps it was that same night, Signor Marconi, over in Italy, heard of the exploit and said, "There is no Atlantic Ocean." It was a fulfilment, in one sense, of the prophetic word spoken on Patmos long ago, "There shall be no more sea." When the world was being rocked and convulsed by the Great War, it seemed as though humanity must surely be shaken apart. In reality, humanity was shaken together. The fact is, whether we are good neighbors or bad neighbors, we now are actually the neighbors of the rest of the world. So that it makes far more difference today whether or not our relations with other people are Christian than in earlier days when nations could live separate and self-contained lives.

We are to discuss in this chapter the Christian program of world friendship from a somewhat different angle. We are to consider that part of the program which concerns not so much the lines of action that are pursued in definite Christian operations within the mission countries as it does the general influence exerted upon them by the so-called Christian nations, namely the *Christianizing of all international contacts and relations.* At least four things must be done if we are to send out Christian lines of influence from these nations

of ours to the less-favored peoples of the world.

I. SETTING OUR HOUSE IN ORDER

We must set a Christian example in our national life. In the mission lands of the world they know what we are doing; they can hear every word we say as nations. Correspondence, newspapers, cables, reports from visitors to our shores, moving pictures, all keep them informed. The game we play here in our national life is reported there by innings. They are keen observers and listeners, and we may well set our house in order if we care at all to make a Christian impression on their life.

Unquestionably there is abroad in the United States and in Canada a disregard for religion which shows itself not only in a large number of people utterly unchurched and of churches nearly unpeopled, but in a shocking disregard for the Christian Sabbath, in neglect of the Bible, in loose ideals of marriage and the home, in flippancy regarding the most sacred things, in irreverent and profane speech, in a tendency to separate religion and conduct,—not to speak of flagrant and violent transgressions of the law.

An observer of our national life would not be rash if he should conclude that we are in a mad pursuit of personal enjoyment. We are putting plainly on view a perfect riot of self-seeking materialism with its accompaniments of waste and extravagance.

The picture of our national life presents some of its most unfavorable aspects in the sphere of politics and government. We have yet a long way to go before we shall be rid of the self-seeking politician, the party-boss, the ward heeler, the blustering demagog, the incompe-

tent office-holder, the grafting office-seeker, and the blind partisan voter.

It is only fair, moreover, to concede that there is still a powerful strain of militaristic belligerency in our make-up as Americans and Canadians. In spite of the agonies we have just been through, in spite of the miles of graves, the newlymade cripples, and the wounds not yet healed with which war has so recently afflicted us, in spite of the voices raised in favor of immediate or gradual disarmament, we continue to support yellow newspapers and listen to jingo orators; we thrill to spurs and gold braid, and we go on with a program of arming to the teeth. So long as we think naturally of other nations, not mainly as meriting our friendship, sympathy, and service, but rather as furnishing competitors for what we want to hold or to gain, there is nothing for us to do but to be distrustful and suspicious of them and to seek to outdo them in every way; there is nothing for us to do but organize our energies for defense or aggression; we must arm ourselves thoroughly, though the end of these things is war and death.

If an observer from another land should consider the state of the Church in Canada and the United States, he would find even there some elements damaging to a favorable impression of these lands as truly Christian. He would see division at the outset; on closer observation, he would see many traces of provincialism, formalism, narrow bigotry, false doctrine, apathy, and a pious aloofness from the practical issues of life,—an attitude which someone has described as using many skylights but few windows.

But is there not another side to this question? As-

suredly. There is more religion in Protestant America today, both in profession and practise, than ever before. There is a large and growing spirit of altruism that was revealed during the war and that is still manifesting itself in open-handed charity and a sense of social responsibility. There is an ever-growing horror of war, not only because of its futility, but because it is so unChristlike and so unhuman. And as for the Church, it was never so deeply concerned in the practical affairs of humanity, never so potent a factor in the life of the nation as it is today.

Let us go further and say this: it is unquestionably true that the positively Christian aspects of life in the Christian countries of the world have been keenly observed and eagerly reported by visitors from non-Christian nations. Not a few have become Christians during their stay in Great Britain or Canada or the United States. There is, indeed, a strong influence in the Christian standards and activities of the Western nations which has been a positive force of the greatest value to foreign missionary work.

But unfortunately, evil report is more fleet than good report. Moreover, people easily generalize from facts that are but exceptions to a rule. It is also true that many citizens of Latin America or the Orient have been exposed to the less favorable aspects of our national life and have scattered their opinions abroad among their countrymen. For these reasons we are probably being judged more harshly by those nations than we deserve.

All of which is no excuse for us. We have no right to tolerate these debilitating and vicious elements in the life of our nations. They should be overcome because

they are ruinous and because they are evil in the sight of God. And surely it should be an additional incentive to us to rid our corporate and individual lives of all that is unwholesome and unworthy in order that we may be of the largest possible help to those nations who do not know Christ, but who may be helped to understand his spirit and his mighty power through the example of nations that profess his name and walk in his ways.

II. RECEIVING GUESTS FROM OTHER LANDS

The tides of immigration that ebbed during the War are again at the flood. And among the incoming peoples are many from mission lands. Some are from India, Siam, Egypt, and the Near East, but the greater number are from China, Japan, and Mexico. The manner in which we receive these guests to our shores enters as a factor into our Christian program in behalf of their nations, either furthering or hindering it.

In the main, the treatment that is accorded the Orientals and Latin Americans who have established themselves in the life of our nations has given them small ground for complaint; but in a large number of cases they have been unjustly treated. Many Japanese have suffered indignities and violence, and the aggregate has made an unfavorable impression in Japan. Hindus have complained of ill-treatment received in British Columbia, and one hears many echoes of it in India today. But the Chinese have perhaps suffered the most. A leading citizen of Japan remarked to former President Taft, that if the treatment accorded to Chinese in America had been experienced by Japanese, his countrymen could not be restrained from war. Mr. Taft has cited the cases

of fifty Chinese who were murdered by American mobs, and of one hundred and twenty others who have suffered ill-treatment and loss of property.

The situation is causing a great deal of resentment throughout the Orient. The strongest expression of it is coming from Japan, part of it being the result of irresponsible press agitation and part the calm judgment of thoughtful men.

It ought to be possible to come to agreements with the peoples of the Orient in regard to these different problems, on the one hand safeguarding labor and agricultural interests on this side of the water, and on the other, treating our Eastern neighbors with full justice and honor. Mr. Thomas W. Lamont, in a recent address at the Harvard Union, said that intelligence and tolerance rather than prejudice should influence the American people in their relations with Japan. "Even the perplexing immigration question," he said, "is capable of amicable settlement if only we Americans show a little tact and respect for Japanese susceptibilities." Dr. Sidney L. Gulick, the greatest interpreter of Japan and the United States to each other, says, "California and the Pacific States are right in contending that free immigration from Asia would be disastrous; but so also is Japan right in contending that invidious and humiliating race legislation is not friendly or Christian." He has evolved a working program in regard to immigration which is thoroughly Christian and which is gradually attracting wide attention.

Too great attention cannot be given to the many students from mission lands who are studying in North American colleges and universities. In 1920 the stu-

dents from foreign lands registered in American institutions numbered about ten thousand, of whom some fifteen hundred were from China, one thousand from Japan, three hundred from India, and three thousand five hundred from Latin America. The Young Men's and Young Women's Christian Associations in the colleges are doing excellent work in organizing these students in clubs, making them feel at home in campus life, inviting them to their homes, showing them a multitude of friendly courtesies, presenting to them the claims of Jesus Christ, and incidentally winning for themselves some of the finest friendships of their lives. At Lehigh University, for example, as a result of this effort, for several years one or more Chinese students have become Christians each year and have united with the Church. One of them who recently entered the University as a non-Christian was converted and baptized, in his senior year was appointed chairman of the missionary committee, and is now continuing his Christian work in China.

Another important group who come within our gates as guests are Oriental travelers and members of the many commissions which are being appointed by Eastern and Latin American governments to visit Western lands. These men, like the foreign students in our institutions of learning, not only should be treated with respect and courtesy, but should be exposed to the most wholesome and truly representative elements in our corporate life.

Canadian and American churches are doing a good deal to show Christian hospitality and friendship to the rank and file of Asiatic immigrants. Missions to the Chinese and Japanese are at work in British Columbia and

in the Pacific Coast states. Information bureaus, day nurseries, clinics, classes in English, night-schools, libraries, and similar means, as well as Christian services, are utilized to assist the incoming strangers.

Much more aggressive Christian effort, however, should be made in behalf of all Orientals coming to our shores; and the same is true of the many Mexicans who cross over into the southwestern states. A single individual won to Christ amid the surroundings of a land known as Christian and then testifying to those of his own race makes a profound impression in favor of Christianity. But imagine the effect when one goes back and in reply to the question, "Did you become a Christian?" says, "Indeed not. No one seemed to care whether I did or didn't. And if you could see what I have seen of unrighteousness and oppression and frivolity and racial condescension over there in a country that is regarded as Christian, you would take what the missionary says with a grain of salt." It is said that among the Oriental students coming to study in North America there are more who lose the Christian faith they had held than there are who are led into the Christian life while here. This is a terrible indictment of our carelessness. One non-Christian brought to Christ while here will on his return to his native land be worth twice as much to the kingdom of God as one who is led to accept Christianity by the missionary and who has never been abroad.

III. DEALING AS CHRISTIANS WITH OTHER NATIONS

It is plain that the non-Christian peoples have now come so close to us in the West that their interests have come into our life and our interests have gone into their

lives. It must also be remembered that they are extremely sensitive and in the delicate situations of today they have become extremely suspicious. There is always danger that, lacking some of the refinements of courtesy which Oriental peoples possess, we may be misunderstood in perfectly innocent intentions. On the other hand, they are very appreciative of the friendship we offer and the relief we give them in their need.

The Near East will not forget the generosity of Protestant America in these years of her helpfulness and misery. The hospital for tuberculous children which Canadian funds are maintaining at Yedi Koule is a token of Christian friendship which will be held in affectionate remembrance whenever Canada comes to mind in the Near East. The work of the Near East Relief has brought forth this statement from Major-General Harbord: "Practical American philanthropy has kept alive a large portion of the Armenians, Syrians, and Greeks and other destitute peoples of the Near East who certainly would have died of starvation and disease but for contributions from America."

China too will treasure in her heart the memory of the goodness shown her by the United States and Canada and other Christian nations during the devastating days of famine through which she has been passing. A fine tribute was paid to the heart of the American people by General F. J. Kernan, commanding the Department of the Philippines. He offered, without authority from his government, to the Chinese Consul-General in Manila the free use of American army transports to carry famine supplies from the Philippines to China. It was rather a high-handed proceeding in view of the strictness of

army regulations. But General Kernan said, "Although I have not consulted Washington, yet I feel so sure that the sympathy of our government is toward the suffering Chinese that I will make this offer."

But the needy nations of the world want more than mere relief. They want just and honorable treatment in all our relations with them. "The only thing," said President Wilson in the Italian Chamber of Deputies, "that binds men together is friendship. Therefore our task at Paris is to organize the friendship of the world, to see to it that all the million forces that make for right and justice and liberty are united and are given a vital organization to which the peoples of the world will readily and gladly respond."

Now just there is where the great problem comes in. It is a hard matter to organize the friendship of nations unless there is a friendship to organize. Let us consider some of the ways in which our dealings with them may fail of brotherliness and good-will and even of honorable treatment.

1. *Foreign policies.* At the close of the War the world looked forward confidently to the opening of a new day in diplomacy. Mr. Arnold Bennett phrased the ideal current among men of good-will in all nations when he said in an article for the *New York Times:*

We want democracy, but democracy can only prosper in an atmosphere of mutual trust, an atmosphere from which suspicion and determination to get the better of everybody else at any cost are absent. It involves good-will. It involves what Stevenson called "fundamental decency." It means that international relations shall be put upon the same basis and be governed by the same moral code as family relations and neighborly relations.

More significant, perhaps, than the long article itself were the caption lines: "Democracy's Triumph Futile, says Bennett, Unless Based on Golden Rule. The Sermon on the Mount Must Govern Relations with Others." Now in the article itself there was no explicit mention either of the Golden Rule or the Sermon on the Mount. But the editor discerned that the diplomacy described held the spirit of Christ. Mr. Bennett said that it was a "new spirit" in international affairs and was "the sole reality" for which the Allies were fighting. Some of the developments in international affairs in the period following the armistice have brought disappointment and disillusion. In many cases the old diplomacy has seemed to triumph. And yet real gains have been achieved. New opportunities are open as never before to give vital expression to the Christian ideal in the realm of international action. To Great Britain and her colonies and to the United States especially there may never come again such an opportunity to display the spirit of Christ, to illustrate their ideals and adorn their doctrine, to practise the Golden Rule, and to play the Good Samaritan as is being furnished today. Let us fervently hope that never again will they approach the non-Christian peoples of the world merely for gain and not for service, and that all their gestures hereafter will be made, not with the mailed fist of threatening, but with the open hand of Christian friendship.

2. *The press.* This is an agency whose influence on the non-Christian nations is an ever-growing power. The daily and periodical press is a potent influence for maintaining international equilibrium and good relations. We have no more ready vehicle of friendliness toward other

nations. But in two respects this factor of our influence as Christian nations should be safeguarded.

One is that our newspapers and magazines should faithfully mirror the finest spirit and ideals of the nation. It is, indeed, the function of the press to be in advance of the public in lofty idealism. It creates as well as supplies a demand for news. Yet how often this leadership is prostituted to the baser ends of profit. Many American and Canadian newspapers are as able and high-principled as any in the world. But at the other extreme are the papers that pander to cheap and debased minds which they further cheapen and debase. Their columns are garbage heaps of trash and filth. What purports to be news is often an exaggeration or distortion of the facts. As an educated citizen of Bangkok or Bombay reads such a paper in his home city or as an Oriental student reads it in San Francisco or Boston, what impression does it give him of American civilization and ideals, and indirectly what impression of the religion of the land that produced the paper?

The other respect in which the influence of our newspaper and periodical literature should be jealously guarded is in its utterances regarding the people and affairs of other lands. Garbled news and sensational items are bad enough, but often there is apparently a deliberate effort on the part of some papers to stir up friction between their home country and other nations. As an illustration of this we quote from an outrageous editorial published January 5, 1918, by the *New York American* and presumably by other Hearst papers:

The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will

some day be fought to a finish between the white and the yellow races for the domination of the world.

Many similar examples might be given of statements in prominent journals which are calculated to inflame the public mind against Japan, Mexico, and other nations, statements that are miserably cheap, that are false to the facts, and that can be only vicious in their effect.

3. *Commerce.* Trade and foreign missions should be regarded as companion benefits to the backward peoples of the world. The missionary is glad to help the trader. Usually he is first on the ground. He develops a market partly by creating a demand for the elementary things of civilization,—clothes, tools, books, better homes, and better food, and partly by the examples of Western manufacture which he takes with him,—watches, sewing-machines, lamps, etc., and which the natives desire for themselves as soon as they can afford them. African rubber, the dye known as khaki, which is used in the manufacture of military uniforms, and other materials of commerce were discovered by missionaries. The trade with the Fiji Islands amounts to more in one year than was spent in fifty years in giving them the gospel. And if the trader needs the missionary, so does the missionary need the trader. He needs him for the materials necessary in educational, industrial, agricultural, and other missionary work. He needs him for the commodities which he can supply to the Christian communities as their standards of living rise. He needs his personal help if the trader is disposed to give it.

Commerce should be an unmixed boon to the non-Christian world. But it is not, because in some of its aspects it is unchristian.

The opium curse is almost past in China, thanks not so much to Great Britain who introduced and maintained the traffic, as to China herself who went on her knees to that Christian government and finally got relief in the early part of 1917. But the United States, together with Britain, lost no time in pressing on China the cigarette as a substitute for opium. The British-American Tobacco Company has distributed free millions of cigarettes to educate the public taste. Its slogan was and is, "A cigarette in the mouth of every man, woman, and child in China." And Great Britain no sooner washed her hands of the opium traffic which she had carried on with China by way of India than she began to soil them again by the trade in morphine which she has been supplying to China through Japan. Some of the narcotics going into China have been traced to Philadelphia.

An immense trade in intoxicants has been driven with the non-Christian peoples. In this matter the United States has been especially guilty. When Mary Slessor went to her pioneer work in the slums of Africa she found there only three marks of Western civilization—guns and chains and rum. In one recent year Christian nations sent three million gallons of rum to Southern Nigeria, making up in that single item one quarter of the imports of the Colony. It should be added that in many parts of Africa the importation of liquor is prohibited. In Bechuanaland the native chief, a Christian, has forbidden the importation of liquor and has been upheld by the British government.

When British shipments of spirits to Africa were shut off because of the War, American distillers very generously took up this part of the white man's burden. Their

exports of this commodity to Africa ran up fourfold in the fiscal year 1915-1916. One morning in April, 1916, the following item appeared in the *Boston Herald:*

For transporting rum from Boston to the west coast of Africa, $40,000 will be received by the owners of the four-masted schooner, "Fred W. Thurlow," which has just completed loading at the Charles River stores. The "Thurlow" will carry more than 200,000 gallons for the natives. She is the twelfth ship from the port with a rum cargo in a year. The increase in the demand for Boston rum is said to be due to the stoppage of shipment from England. Another ship will leave here with another cargo as soon as a sailing vessel can be procured.

The same trade is being rapidly developed in China and elsewhere in the East. It is carried on extensively in the Pacific Islands, although it is prohibited in Samoa, Guam, and, of course, Hawaii. The *Japan Times,* in its issue of July 23, 1916, fears that as prohibition gains in the West there will be no restriction in the exports of wines and spirits to Japan and the other parts of Asia. China lies under the same fear. On December 24, 1918, the *Toronto Globe* published the following cable dispatch from Peking:

The reported decision of American brewers to exploit China is arousing indignation, which the press voices to this effect: "We have no desire to drive out the opium fiend only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of Western bacchanalianism. Why do not the Westerners come to teach us better manners than indulging in opium, cigarettes, and intoxicants?" The hope is expressed that the Washington Government immediately will ban such pernicious activities in China.

Moving picture films have now come to assume an important place in international commerce. The cinema is already an institution in the Orient and Africa, where every passing year develops new "movie fans" by hundreds of thousands. The possibilities that are presented, both of harm and benefit, it would be hard to overstate. The harm or the benefit works both ways. On the one hand, it is most important that the pictures shown in the Orient, Africa, and Latin America should be of a sort that will be faithful to the best traditions of home and public life in the lands of Protestant Christianity and that will educate and uplift those who view them. Everything untrue and debasing should be rigidly excluded. On the other hand, the pictures which are shown in the United States and Canada purporting to reflect scenes and conditions in the mission lands of the world should be honest in the impression given of the life of the people and the work of the missionaries in those countries. Even the humblest and most backward of people should not be held up to ridicule. This applies to travelogues as well as plays and to the titles as well as the pictures. Representatives of missions and of the moving picture trade might well think out this problem together. A Christianized commerce in moving pictures would be a wonderful asset to the missionary.

Think, too, of the methods employed by the commerce of Western civilization with non-Christian peoples. There are some shameful pages in the record. Trickery and shady business practises have been employed at times. Confidence has been abused. The ignorance and helplessness of backward peoples have been capitalized by the white man. The operations of large companies

and syndicates tend to be dehumanized even in domestic commerce; but in commercial dealings with remote and unresisting masses of people they easily run to an accepted policy of merciless exploitation.

4. *Industry.* The industrial life of the West, as we have seen, is now rushing in like a tide upon the East and parts of Africa.

It is encouraging to note that there are Western companies that carry on their industrial operations in mission lands in a wholesome and Christian way. If only their example were everywhere followed! Unfortunately, however, self-interest and exploitation have played a large part in the industrial enterprises that have been conducted among backward peoples by the vigorous and experienced and wealthy nations of the West. Weakness has been victimized by cupidity. Capitalistic greed has laid waste youth, health, morals, life in Asia and Africa. Why not? It has meant big money.

Rev. W. E. S. Holland, of India, speaking at Sheffield, England, some months ago said:[1]

> The Province of Shansi can give the world coal enough to supply the needs of the world for some thousands of years at one shilling and sixpence a ton. How is that produced? The porters who carry it have to carry a four hundred-pound load for less than one penny a mile, and so the ordinary thing is that they work one week and lie up the next. Other workers work up to their middles in water and suffer so from swollen legs that the average time sheet shows that they work two days a week out of four. . . . There are almost one million factory girls in Japan. The factory reports tell us that investigation revealed that of the girls who come up from country homes to city factories more than sixty per cent are

[1] Quoted by C. H. Fahs in *America's Stake in the Far East*, p. 45.

never heard of again at home. We buy the stuff cheap, dyed with the blood of our sisters. Is it our job to put that right?

What are the prospects for tomorrow? Well, tomorrow industry will turn more wheels and bigger wheels and faster wheels in every part of the non-Christian world. When the whistle blows and tells the workmen over here to knock off for the day, around on the other side of the globe an equal number of men and women will move out of their homes to begin their day of labor at the machines and in the mines and on the railroads. Industry will have a full program, day shift here, night shift there. Not only will industrial concerns of the West erect plants in remote places in the Orient and Africa, but undreamed of industries will develop under native auspices. In that tomorrow of intensified industry among non-Christian peoples, the opportunities for weal or woe will be correspondingly greater even than they are today. God grant it may be for weal. The Christian lands of the West can have a large influence, both by organization and by example, upon the nature of these new industrial conditions.

5. *Personal example.* Another line of influence which is powerfully felt in the contact of Western civilization with the peoples of Africa and Asia is to be found in those who go out on a great variety of errands to non-Christian lands. It is powerfully felt because it has to do with the strongest force in the world, the impact of personality. "If you want to convince a man," someone has said, "let loose a life at him." Volumes could be written of the refreshing and inspiring influence of a multitude of non-missionary men and women who have

shown to non-Christians, sometimes in an hour as they have passed that way, sometimes in a lifetime of residence among them, the beauty and the power of a Christian life. Ask any missionary and he will tell you that this is gloriously true. He will grow eloquent as he describes man after man who has been a true follower of Christ and has cast his living example into the balance in his favor. He will probably go on to tell you what is painfully true, that unspeakable harm has come to those nations and a serious setback to Christian influence through the unworthy lives of many who have traveled or lived among peoples who do not understand Christ, but who can read lives. From every non-Christian land come tales of traders, merchants, soldiers and sailors, sportsmen, engineers, dentists, globe-trotters, men in the political and consular services, and others whose lives have been a disgrace to their nations, a discredit to Christianity, and a hindrance to its development. Unfortunately most of the non-Christians who observe them consider that they represent a type of character which is standard in their nations, and that their lives are part of the product of Christianity.

Our governments should put high character first among the necessary qualifications for any appointment to a post in a non-Christian country. Business firms should do the same. Some concerns already refuse to appoint any but Christian men to represent them abroad. Men and women who go out on their own initiative, on whatever errand, should not lower their standards when they come into non-Christian lands. Rather they should scale them up, for now they have a more distinctive and more keenly observed position as representatives of the

religion of Christ than when they were at home. They can either exalt him or drag his name in the dust. Since in these years following the War the number of men and women in whose persons the life of the Christian nations will reach across into the non-Christian nations is being greatly increased, this line of influence should now be more carefully safeguarded than ever.

IV. MAKING OUR RELIGION INTERNATIONAL

Last of all, if we are to carry through a campaign of world friendship, we must internationalize our religion. It is universal now in its message and its power. We must make it universal in the territory it commands by projecting it into all the world. The most helpful contacts of our material civilization with other peoples will bring blessings to them, but merely as by-products. What is needed most of all is the deliberate, consecrated effort to bring Christ into the knowledge and experience of all men everywhere. That is the aim of the missionary enterprise. Its primary concern is to carry Christianity, not civilization, to the world. Civilization does not Christianize; Christianity produces civilization, because Christianity is life. So "the actual forthcoming" of the missionary program, as Dr. Frank Crane says, "is the development of world citizenship. It is world-welding. It is that international commerce of ideals, which is of far more importance than internationalizing the sale of steel rails or kerosene." If we let all the other elements in our life become international in their sweep and do not make our religion international also, there is danger ahead for each of those nations and for the world. There is danger for ourselves.

And there is another question which we must ask ourselves, more fundamental even than this matter of safety. Is it fair, is it decent, while in our contacts with non-Christian peoples we share our very worst, that we should not also share our very best?

Sometimes it is said that we should first make the United States Christian and make Canada Christian, before we concern ourselves about the Christianizing of other nations. As if we had not money and organization and personnel enough to tackle both undertakings at once! As if the resources of God were so limited that he could only release enough for the Christianizing of one nation at a time! As if the sharing of Jesus Christ, our best possession, with the peoples who so desperately need him were not one of the prime essentials in the process of our becoming more truly Christian!

But we can pass that whole argument by and simply remind ourselves that on practical grounds the task of conveying Christ to the world cannot wait. The march of events is too rapid. The peace of the world is too precious. Other nations live too near us, and we cannot afford to have in their backyards any foulness that would be dangerous in our own. No, unchristian as the argument is, we need only to think of the turn things have taken in the world to know that we must be very prompt and generous and thorough in carrying the transforming energies of Christ into the life of every people on the earth.

What the world is needing most of all at this moment is a great campaign of organized Christian friendliness. The non-Christian nations are bewildered, shaken, groping their way into a new order whose responsibilities

they are not equipped to bear, looking for solid foundations on which to reconstruct their life. They have been with the rest of the world through the shock of the War and cannot rid their minds of the thought that humanity was thrown into that hell of savagery and destruction, of agony and death by nations which called themselves Christian and which dragged in after them the nations that were called non-Christian. They deserve a new demonstration of the power of moral force in human affairs, a new exhibition of Christian friendliness and service on a world scale.

GOD GIVETH THE INCREASE

As our vision has swept across the far-flung panorama of missionary service, we have seen in every part of the picture a task so enormous and so difficult as to break the heart of any man, be he however valiant and resourceful, who would grapple with it in the sole strength and wisdom of his human equipment. The only issue could be defeat. He knows it. He knew it before he left home. But he knows that the problem of sufficient wisdom and strength is not his problem at all. He has simply agreed to furnish a voice in which the real wisdom of the enterprise might be uttered and a life through which the real strength of the enterprise might be released. And so he knows that the outcome is sure. He came out under a perfectly clear contract. He has read it over a thousand times and it is ringing in his ears every day. "Go," the contract reads, "and I will be with you." He pins his faith to the agreement; and that faith is the victory that overcomes the world.

He does not close his eyes to the difficulties and ignore

them comfortably. He faces them squarely and measures them accurately; but he does not take counsel of them. He looks up to God and realizes the limitless resources that are immediately available. And then he faces again his impossible task. And, in the words of an old saint, he says, "Well, if it is only impossible, let us go forward." So he carries on, and the man beside him carries on, and the next man, and the man beyond, clear down the line. Their overcoming faith is shared by the Christians of the mission field. "Our sufficiency is of God," is their watchword as they press on. And that is why there is not a shadow of chance for the principalities and powers and the rulers of the darkness of this world that oppose them. That is why the ongoing of the Kingdom in the mission lands of the world is irresistible.

The Canadian poet, who laid down his life in Flanders Fields, was voicing a great principle in the growth of the kingdom of God when he wrote:

> Take up our quarrel with the foe:
> To you from failing hands we throw
> The torch; be yours to hold it high.
> If ye break the faith with us who die,
> We shall not sleep, though poppies grow
> In Flanders Fields.

David Livingstone said to his countrymen: "Do you carry out the work which I have begun. I leave it with you." Jesus said to the whole rank and file of his followers: "Ye are the light of the world. Ye shall be my witnesses." He has left it with us.

> Lead on, O King Eternal!
> The day of march has come.

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